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DUŠAN ZBAVITEL

ORIENTAL STUDIES
IN CZECHOSLOVAKIA



Prague 1959

ORBIS



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INTRODUCTION

occupy a special place in Czechoslovak scholarship and in our cultural life as a whole. We might even say that they have struck deeper roots here than in cultural life elsewhere. A few facts will illustrate this: many of our leading poets have worked with orientalists to interpret for the Czech public the poetry of the East, and some have even gone straight to the oriental sources without the intermediary of the orientalist. V. Nezval, S. Kadlec and P. Eisner worked together with Academician J. Rypka on the interpretation of Persian poetry; F. Hrubín collaborated with A. Palát and B. Mathesius. J. Urbánková and P. Eisner with Academician J. Průšek on their versions of Chinese poetry. As early as the last century our great poet Jan Neruda approached Chinese poetry direct, as did Vladimír Holan and others not so long ago. We must also emphasise the high level of attainment shown in these translations, born of the enthusiasm of a poet and the knowledge of a scholar; many of them are gems of poetry in their own right and have become part of our classical literary heritage.

Oriental themes are very frequent in the work of our prose writers. In the nineteenth century we can find Japanese, Chinese, Indian, Armenian and other oriental themes in the writings of Julius Zeyer, while during the period following the first World War and during the course of the second World War oriental themes became even more popular. We may mention J. Kopta and his Manchurian themes, China in the work of A. Trýb, M. Fábera whose work draws on China and the history of Mongolia, Central

Asia in the work of J. Aul, the Arabs of Africa in J. R. Vávra's books, and many others. It is worth noting that it is, on the whole, contemporary Asia and Africa that tempt our writers rather than the ancient history of these continents. Books on the countries of the East written by oriental scholars and by writers and artists also have their place in Czech literature. Among them are Rypka's "Pilgrim in Iran" and Průšek's "China My Sister", dating from the war years, and M. Majerová's "Singing China" and other books of the post-war period. Further evidence of the remarkable interest in the East are the vast editions of translations from oriental languages which are published. "Songs of Old China" by B. Mathesius has already reached over 100,000 copies, while the Chinese novel "Hurricane", by Chou Li-po, appeared in an edition of 70,000 copies. The poems of the Indian poet Kalidasa were sold out a few days after the translation appeared. We must admit that the level of most of our oriental translations is very high; they are the work of outstanding specialists who are also endowed with literary gifts, so that in many cases the translation can hold its own with the original as a work of art. We can give high praise to some of the translations of the prose of Lu Hsun, for instance, while it is even more remarkable that Indian poetry has already found two interpreters—the poets V. Lesný and O. Friš, and that their tradition is being carried on by the younger generation of Indian scholars here today.

The wide interest in the Orient can also be seen in the enthusiasm shown for the study of oriental languages. In the years before the war the Oriental Institute in Prague could count dozens of students from all ranks of society attending their practical courses in oriental languages; during the war these courses were almost the only form of adult education the Nazi occupation authorities allowed to continue, and they became a source of strength and comfort to hundreds of people. Sometimes there were incidents which were tragic. I recall an elderly Jew who never left home except to come to our courses, and who spent days and nights in the translation of Japanese texts. When he was due to leave for the concentration

camp he brought me his whole fortune—a parcel of translations and a torn Japanese dictionary.

Today the School of Oriental Languages, whose students number 400–500 some years, carries on the tradition of popularising the study of oriental languages.

How can we explain this interest in the Orient and particularly in oriental literature? It seems to me that at the bottom of this remarkable interest lies the longing of a nation, wedged in the heart of Europe without a sea-coast, for broad vistas and bold flight. In the period between the two wars it was this longing which made the Czechs the great lovers of travel they were, and many a student wandered all over Europe on a few pence. Today this longing for the wide open spaces is rewarded by the gigantic building projects in Asia and Africa, China, Korea and Vietnam, where Czechoslovak engineers, technicians and mechanics play their part. We are brought closer to these peoples by the awareness of our common struggle for freedom and self-determination for all nations for we, as they, suffered foreign oppression—and our common longing for peace and quiet to build up our land. The significance of the changed situation has been fully understood by our orientalists, who have responded to it in their own work. Only nineteen days after the liberation of Prague by the Soviet Army, the oriental scholars of Czechoslovakia drew up their programme and declared that “allied fraternally with the U.S.S.R. we had now come into direct contact, one might almost say, into the same house, with the nations of the East.” For this reason we had already turned our attention to the practical study of living oriental languages during the war, preparing among other things the teaching of Korean, for we firmly believed that Korea would be freed and that we should enter into friendly relations with her people. Later our interest widened to include Indonesian, Vietnamese, Mongolian, Tibetan and modern Indian languages like Hindi, Urdu, Bengali, Tamil, etc. It is significant for this practical orientation of our work that among the younger generation of oriental scholars there is no-one who does not speak at least one oriental

language fluently, while many of them have been entrusted with important tasks in the field of political, cultural and economic relations with oriental countries.

Undoubtedly the best way to get to know these nations, with whom we enjoy ever warmer friendship and ever closer cultural and economic ties, is to get to know their literature, which gives us a truer and more direct picture of their life than any descriptions by foreign observers. This is part of the explanation of the interest in oriental literature, but by no means the whole. A fundamental influence is certainly the unusually important part played in our national history by language and literature. Our language was the symbol and the chief substance of our long struggle for the liberation of our nation—if our language had died the Czech and Slovak peoples would have died too. For this reason linguistics play a more important part in our history than they do in the history of many nations, while many of our linguistic scholars took an active and leading part in the movement for the national revival in the nineteenth century, and bear the greatest credit for our national renaissance. This tendency has undoubtedly benefited oriental studies too, stressing the philological aspect. Nor can we doubt the influence of the fact that, wedged as we are between other nations in the heart of Europe, we have always been forced to learn foreign languages to a greater degree than nations otherwise situated.

While language was the symbol and substance of our fight for national independence, literature was undoubtedly the most important weapon in that fight. Literature, too, occupied a more important place in our history than in that of many nations; in our darkest hours it was both shield and sword. Thus our people developed a sensitive feeling for literary forms and are able to appreciate foreign forms. No doubt there are also social reasons for the great importance of literature in the life of our people; particularly in earlier years, the only form of art available to the broad masses of the working people was literature, and thus it was the only way they could satisfy their hunger for beauty. In the

same way our oriental scholars had little opportunity to enjoy the art and monuments of the culture of the East, in which our museums are relatively poor, and so they turned their attention primarily to the most readily accessible material, to literature.

I believe, however, that the most important factor in the development of oriental studies in this country, and for our correct understanding of the life and problems of the people of Asia and Africa, is the whole of our national history. We have never had an easy life. Rarely did our fight for national existence die down, and we almost always fought with our backs to a precipice – one step back would have meant the extinction that overcame almost all the Slavs of the lower Elbe. Our land never gave us anything for nothing, nor did we ever live on the work of others – though others grew rich on our labours often enough. Almost every one of us comes from a family earning their living by the work of their hands. For this reason we can readily understand the working people of Asia and Africa; our hearts and our minds are closer to the workers and peasants of Asia and Africa than to their feudal masters or their colonial rulers. We have felt the pain of a Chinese or Vietnamese child as our own; we know that fascist blows feel the same to a black back in South Africa as to a fair head in Central Europe. This is the historical and moral foundation of our oriental studies, one we must never betray, for it would mean betraying the finest traditions of our nation.

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Member of the Czechoslovak Academy of Sciences,
Professor of Charles University, Prague

I.

INTEREST IN THE CULTURE OF THE EAST IN CZECHOSLOVAKIA, AND ITS TRADITION

During 1956 and 1957 a number of books dealing with Oriental countries appeared in our book-shops, as well as a number of translations from classical and modern literature of the countries of Asia. The detailed "History of Persian and Tajik Literature" by Academician Jan Rypka and collaborators; the second volume of "Public Life in Ancient Egypt" by Academician František Lexa; Academician Ján Bakoš's book on Avicenna's psychology; Pavel Poucha's study of the "Secret Chronicle of the Mongols", as it is called; the "Hebrew and Arabic Grammar" by Otakar Klíma and Stanislav Segert; the translation of Shen Fu's autobiography, "Six Stories of a Fleeting Life"; Lu Hsun's "Morning Blossoms Gathered at Evening" and "Old Tales in New Dress"; the Japanese "Verses Written on Water"; Kalidasa's "Six Seasons of the Year"; "Love Ballads of Eastern Bengal"; classical Tamil lyrics; the Sanskrit "Ramayana"; "Nasreddin's Jokes" and many others—all this represents only the main part of two years' work by the orientalists of Czechoslovakia, and their contribution to enriching the cultural life of the country.

The public displays unusual interest in the work of our oriental scholars; many of the works quoted, especially the translations, are sold out immediately in spite of their large editions. The same interest is shown in exhibitions of oriental art and in the performances given by musicians and dancers from the East. The public welcomes every opportunity of broadening their knowledge of the ancient and the contemporary culture of the nations of Asia and Africa. This is not only the expression of ever closer political, economic and cultural ties between Czechoslovakia and the new great powers of the Orient, the People's Republic of China and the Indian Republic, and the other countries of the East; it is also

the culmination of a long-standing and rich tradition of interest in the Orient. Oriental scholars in Czechoslovakia today carry on this tradition, and it is the fruits of their efforts that we wish to put before the reader in this little book.

THE FIRST CONTACTS BETWEEN THE CZECH LANDS AND THE ORIENT

In ancient times the lands of the Czech crown had little contact with lands overseas, because of their inland position. The merchants who traded with countries far to the east had to rely on long and difficult land routes or on the few navigable waterways. Yet even so the first messengers from the Orient arrived in Bohemia fairly early—in the ninth and tenth centuries; they were merchants and travellers whose reports have provided us with much valuable historical information about life in Prague and the rest of Bohemia at that period. It seems likely that they were also the first to arouse in this country curiosity about their far-away legendary lands of treasures and spices.

This curiosity brought its first fruit a few centuries later, when religious motives entered the matter. At the end of the Middle Ages the contemporary problems of Christianity and the discussions around reform of the Church and of society were very much alive in Bohemia. In 1392 the religious thinker *Tomáš of Štítné* (1335–1409) translated the story of Barlaam and Josaphat, the Christian version of the life of Buddha and his renunciation of the life of the world for a life of religious meditation. This story was translated into over thirty languages and the Czech version, which was a free translation in the manner of the day, is remarkable for Tomáš's own remarks, his skilful shortening of his model without damaging the narrative, and his style. Not long after the translation of "Barlaam and Josaphat", about the year 1400, another book on an oriental subject was translated—Marco Polo's *Book*.

Most important, however, in making readers acquainted with the Orient, were the chronicles of those Czechs who undertook the journey to the Near East, especially to Palestine, towards the

end of the fifteenth century and later. The Holy Land of the Christians was in the forefront of public interest, and four rare documents have come down to us describing the journey to Jerusalem. One of these, "Journey from Bohemia to Jerusalem and Cairo", describes the experiences of the merchant and craftsman *Martin Kabátník* who visited the East in 1491-2. He was sent by the *Unitas Fratrum* (Unity of Brethren)* to visit the cradle of Christianity in order to find out the opinions of the eastern Christians on the matter of the original character of the Church of Christ. His pilgrimage took him to Constantinople, Damascus, Jerusalem and Cairo, and although it did not serve its original purpose (the eastern Church by that time was in a sad state) *Martin Kabátník's* chronicle of his travels has given us valuable and interesting information about life in the Near East at the time, particularly in Cairo.

Equally sharp observers were the Czech nobleman *Jan Hasištejnský of Lobkovice*, who went on a religious pilgrimage to Jerusalem in 1493 and described his experiences in his "Pilgrimage to the Holy Sepulchre", and a burgher of Prague, the mathematician and astrologist *Oldřich Prefát of Vlkánov*, who wrote the "Journey from Prague to Venice and thence by Sea to Palestine" (1563). Another book by the learned Czech gentleman *Kryštof Harant of Polžice*, published in 1608, the "Journey from the Kingdom of Bohemia to Venice and thence by Sea to the Holy Land, the Land of Judah and on to Egypt", awoke great interest in the far-away lands of the East among the Czech people.

A somewhat different type of reading is offered by the "Adventures" of *Václav Vratislav of Mitrovice*, who spent some time in Constantinople and the Turkish Empire in 1591-3. As a fifteen-year-old page he was attached to the diplomatic mission sent by the Emperor to negotiate the extension of the peace between the Emperor and the Sultan. Together with the other members of the mission, at the court of the Sultan, however, he was seized

* A religious community established in 1457 according to the principles drawn up by the religious thinker and reformer *Petr Chelčický* (1390-1460) and desirous of reforming Christianity on the basis of the Bible alone.

and condemned to death. Chained to the galleys, he spent two years of hardship and suffering before he was bought for a high ransom. His book was translated into several European languages, and is a valuable source of information on the less official sides of Turkish life at the turn of the sixteenth and seventeenth centuries.

The Czech lands, as part of the Hapsburg monarchy, came into direct contact with the Turkish Empire later, during the long-drawn-out wars which resulted from the Turkish expansion up the Danube valley. Valuable and interesting Turkish documents have been preserved in the eastern regions of Czechoslovakia; the publication of these documents by orientalists is contributing to a better understanding of conditions in the lands occupied by the Turks at the beginning of modern times.

JOHN AMOS COMENIUS

Relations between this country and the Turkish Empire, however, were not always inimical. It is worth remembering the attempts made to achieve peaceful negotiation between the western world and the Turkish Empire, the more so as they are bound up with the name of one of the first Czechs to become famous all over the world: the scholar, thinker and teacher, *John Amos Comenius* (1592–1670). To put an end to the persecution of the Christians in the Turkish Empire Comenius wrote a Latin draft of a dedication to the Turkish Sultan. Written about 1667 in Amsterdam, where Comenius was living in exile after the cruel suppression of the Unity of Brethren in the lands of the Czech crown, it was intended to be given to the Sultan with the Turkish translation of the Bible. The whole draft is conceived in a spirit of religious conciliation and toleration, as our extracts show:

“Mighty ruler, invincible lord of many kingdoms on this earth by the will of the great Lord of Heaven and Earth!

“That God, the creator of the world, who made the whole human race of one blood, wherever over the face of the earth they may live, is in His essence One, and that there is no other God but

He, we are taught by common sense; and such is the unanimous teaching of Moses and the prophets, of Christ and the apostles, and even of him who came after them, Mohammed, who is accepted as one of the great prophets by a great part of the world and who brought them in his teachings, laid down in the Koran, to worship one God alone. And since the teachings of the Koran in fundamental matters spring from the teachings of the Old Testament and the Gospels as from the source of eternal truth... and since we Christians are possessed not only of the books of the Gospel handed to us by Christ, but also of the books of the Law written down by Moses and the prophets, and the book of the Koran itself, and since we read them and do our best to understand them, we do not consider that we ought to envy others, or that we ought to ask all to do the same. Therefore all we who worship God, the Creator of all things, should not envy one another on account of the differences in our worship of the same God, nor should we persecute one another nor provoke each other with treacherous disputes; but in quiet, pious meditation on all things and in peaceable comparison of our mutual opinions we should freely judge what is most truthful or similar to the truth. For all men are made in the image of God; we are not armed with horns, claws and fangs to tear one another to pieces like wild beasts, nor have we dull wits without soul, to remain ignorant of all things like the dumb beasts; but we have reasonable minds that we may know and judge all things and freely choose what is right and good, and reject that which is wrong and erroneous...

"... We whose spirits have been strengthened by the Lord upon certain occasions here offer you, invincible Emperor, support for the nations the great God has called upon you to rule over: the book of your Koran translated into our tongue, and the books of the Law and of the Gospels, which we Christians hold to be divine, translated into your tongue and written down in a fair hand, so that your peoples, too, may share the whole of that blessedness Baruch spoke of: O Israel, happy are we: for things that are pleasing to God are made known unto us.

"And since God, handing His Law to His people through Moses,

commanded kings to keep the Book of the Law near them always and to read in it every day of their lives and to learn to walk in the fear of the Lord that they might be blessed in their kingship, we respectfully put before you, the great king over great nations, the holy books of the Law and the Gospels, in the name of the great God who is common to us all. In the first place because we have been commanded by the voice of God speaking unto us in our time to show forth His words; secondly, because the King of Kings in Heaven called upon you as a King of Kings on earth to rule over three kinds of men, worshipping the same God in three ways, i.e. I. according to the teachings of the Law; II. according to the teachings of the Gospels; and III. according to the teachings of the Koran. It is therefore right and just that you should know all these laws according to which your peoples worship your God and according to which you should rule over them...

"...It is not the fault of the divine books that we still differ in our faith and our worship of God, but our own fault, for with our diverse prejudices and corporal desires we have spread such a dark veil before our eyes that the rays of God's sun cannot shine on us in all their glory nor shine on all to the same degree. But since God has promised that it shall come to pass that the veil in which all the peoples are wrapped will be taken away from all peoples, and has said 'I will gather all nations and tongues; and they shall come, and see my glory and serve the Lord with one consent', we are all bound to hope for that time and pray that it may come; meanwhile we must all bear with one another patiently, help one another and comfort one another.

"We must all pray to God our merciful Lord that all may do so, great King, by your orders in your kingdoms and elsewhere by the strength of your example and that of your faithful followers; and that universal toleration in this generation may be the forerunner of universal peace to come. Live and earnestly seek the purest and fullest worship of our one God; from now on worship God and reign happily during your life, that Death may transport you to eternal heavenly kingdoms."

This quotation needs no comment, except perhaps textual notes; if Comenius writes that Christians in his day knew the Koran well, it is certainly true. The Koran was translated into Latin in 1143 and it is worth noting that the Czech Protestant nobleman *Václav Budovec of Budov* translated an extract from the Koran into Czech and included it in his polemic book "Anti-Al Koran" in 1614.

THE BEGINNINGS OF HEBREW AND BIBLICAL STUDIES

It was religion, too, which led to the establishment of the first lectureships in oriental studies in Bohemia, i.e. Hebrew and Biblical studies. As early as 1541 *Joannes Fortius Hortensius* (whose original name was *Jan Chyba*) started the first lectures on Hebrew in Charles University in Prague; the study of Hebrew biblical texts thus became a traditional discipline in the higher centres of learning in Prague. When the Kralice Bible* was published the Hebrew texts and commentaries were carefully studied. Naturally this research was for a long time a branch of theological studies, and its aims and character were determined by this fact.

This was the reason why Biblical studies and the study of Hebrew remained alive even when other fields of Czech learning were deserted and fell into decay—during the seventeenth and eighteenth centuries, the period known as the dark age of the Czech nation. The Czech lands suffered material and spiritual decline at the tender mercies of the Hapsburg monarchy; Charles University was Germanised and it was not until the second half of the eighteenth century, when the Czech language and Czech scholarship began to be revived, that favourable conditions were created for taking up old interests and developing old traditions in the field of oriental studies in the Czech lands.

* The Kralice Bible (published 1579–93) is a classic of Czech literature; the translation was the work of a group of scholars among the Unity of Brethren and was called after the place of publication.

II. THE DEVELOPMENT OF ORIENTAL STUDIES IN CZECHOSLOVAKIA, AND THE PRESENT SITUATION

THE BEGINNINGS OF ORIENTAL RESEARCH

Oriental research proper, not counting Biblical studies and Hebrew, which we have already mentioned, began in the nineteenth century; to be more exact, in the second half of the nineteenth century. The only exception, to a certain extent, was formed by Indology. From the works of the first great scholars to strive for the revival of the Czech language and Czech scholarship, *Josef Dobrovský*,* *Josef Jungmann*,** *Jan Kollár**** and *Pavel Josef Šafařík*,† who laid the foundations of a new learning in science and art at the end of the eighteenth century, it is clear that they had some knowledge of Sanskrit. Dobrovský pointed out the similarity between many Indian and Slav words and forms; in 1812 Josef Jungmann wrote an article on Indian prosody and metre, while in 1821 his brother *Antonín Jungmann* published the first Czech sketch of Sanskrit grammar in the journal "Krok". They certainly drew most of their information from foreign sources, particularly German, but the first of these scholars, Josef Dobrovský, became interested in Sanskrit through the work of a Czech, the Jesuit missionary Přikryl.

Karel Přikryl (1718–1795) arrived in the Portuguese colony of

* Josef Dobrovský (1753–1829) philologist and historian, one of the founders of modern Czech scholarship particularly in Slav studies.

** Josef Jungmann (1773–1847) philologist and literary historian whose work on the Czech language was a powerful force in the movement for national revival.

*** Jan Kollár (1793–1852) poet, author of patriotic and Pan-Slavic verses, and collector of folk poetry.

† Pavel Josef Šafařík (1795–1861) Slav scholar, historian and ethnologist; writer on Old Slav antiquities and Slav ethnography.

Goa in the year 1748, as a member of the Jesuit Mission and Director of the Archbishop's seminary there. He spent fourteen years in India, and was carried off to Lisbon and imprisoned when the Jesuit order was dissolved. While he was in India he devoted himself with great interest and perseverance to the language of the natives, writing many books on the subject in Latin. Only one of his manuscripts has been found, however, that of the "*Principia linguae Brahmanicae*" (The Principles of the Brahmanic Tongue), which is probably the first grammar of the Konkani dialect of Marathi to have been written, and the first source of Dobrovský's knowledge of Indian philology.

The real founder of Czech oriental studies, however, was Professor *Rudolf Dvořák* (1860–1920) of Charles University; his only predecessor at the university in Prague, *Jaromír Košťál* (1854–1880), an Islamic scholar, had died at the very outset of his career. Rudolf Dvořák studied many Asiatic languages and literatures, from Arabic, Persian, Turkish and Hebrew to Chinese. The breadth of his interests and the wide range of his knowledge are characteristic of this teacher of the next generation of orientalist. One of the valuable things he handed down to them is the habit, which can be considered a happy trait of oriental studies from his time to our own, of not keeping his knowledge and the results of his research for a narrow circle of scholars, but of sharing them with the broadest possible public by the publication of popular books and translations. Among his many translations are such important and rare works as "*Shih-king*", "*Tao-te-king*", the "*Song of Songs*" and others.

Naturally enough Rudolf Dvořák had no successor with such a mastery of so many and so varied fields of oriental study. The rapid growth of interest in the subject throughout the world during the second half of the nineteenth century and new discoveries in almost all its branches led to more intense specialisation, at first limiting research to one area and later to fields of research differing in method and approach. This process went on among Czech scholars too; the disciples and successors of Dvořák at

Charles University (which remained for many years the centre of oriental studies in this country) began to concentrate their work on different regions of the East. For this reason we must turn our attention to the separate disciplines in oriental studies, and their chief exponents, if we wish to trace the further development of scholarship in this field.

CUNEIFORM RESEARCH

Bedřich Hrozný's father (1879–1952) was an evangelical parson who roused his son's interest in the ancient culture of the East. He was also profoundly influenced by one of his grammar school teachers, *Justin Václav Prášek* (1853–1924), the first Czech historian to deal with the history of the countries of the East. Prášek's greatest work, "Geschichte der Meder und Perser bis zur makedonischen Eroberung" (The History of the Medes and the Persians up to the Macedonian Conquest), published in Gotha in 1906–10, was highly valued abroad, while his historical writings awoke in his own country a lively interest in the Orient. Hrozný wanted to study oriental culture for theological purposes, and matriculated into the evangelical theological faculty of Vienna University, but he soon deserted theology to devote himself to a thorough study of the languages and the history of the East in the Arts Faculty. As a student attending lectures in Vienna and teaching himself other subjects which were not included in the syllabus, Hrozný learned many of the classical languages of the Near East. He did not consider philology to be the goal of his studies, but merely the means of getting to know literary texts and through them the history of the ancient East.

After graduation Hrozný continued his studies in Berlin, where he began his first larger work, "Zum Geldwesen der Babylonier" (On the Monetary System in Babylon), and in London, where he was concerned chiefly with Assyrian texts previously unpublished. On his return to Vienna he was employed in the University Library from 1902 until 1918, and later lectured on Semitic

languages in the University. In 1913 he published "Das Getreide im alten Babylonien" (Grain in Ancient Babylon), the first serious contribution to the economic history of Ancient Babylon and a contribution to our knowledge of the interdependence of the civilisation of Babylon, of ancient Egypt, and that of the Semito-Hamites.

From 1914 Hrozný began to devote himself to the questions which have raised him to the front rank of orientalists of the whole world; he was entrusted by the German Oriental Society with the publication of the numerous Hittite tablets discovered in 1901 by the Berlin Assyriologist Hugo Winckler, in Boghazköi, about 93 miles north of Ankara. Although these tablets were inscribed in an already known cuneiform writing they had defied all attempts at deciphering, and it was clear that a knowledge of what was written there would be most important for all branches of research into the ancient history of the Near East, since it would reveal the civilisations and empires which had overthrown and taken the place of the ancient Babylonian civilisation. Most of the tablets were in the museum of Constantinople, where Hrozný began transcribing them in April 1914. On the outbreak of the first World War in August he was forced to leave, but the large quantity of transcribed material he brought with him to Vienna enabled him to carry on with the work of deciphering the tablets. He employed a method of comparative analysis of phrases and forms which enabled him to determine the language of the tablets as Indo-European—to the astonishment of the whole of the learned world—to decipher the inscriptions and to prove his theory by a systematic translation of these historical and religious Hittite texts in his book "Hethitische Keilschrifttexte aus Boghazköi in Umschrift und Übersetzung" (The Hittite Cuneiform Texts from Boghazköi Transcribed and Translated) Leipzig, 1919.

Hrozný continued his work at Charles University in Prague, where he was appointed a Professor in 1918. After publishing the cuneiform Hittite texts in the Berlin Museum, he spent some time on excavation work in Trans-Jordan, Syria and Turkey, where he

made important discoveries, and then he turned his attention to another as yet unsolved problem—the hieroglyphic Hittite texts discovered as early as 1870. This research was also crowned with success; in his three volumes “*Les inscriptions hittites hiéroglyphiques*” (Hittite Hieroglyphic Inscriptions), published in Prague 1932–7, Hrozný after analysing the work of his predecessors was able to suggest a number of readings for hieroglyphs previously undeciphered, to present an almost complete translation of about ninety of the longest and most important inscriptions, and to produce a sketch of the grammar of hieroglyphic Hittite. Hrozný put the results of his work before the general public in a book published in Prague in 1933: “*Die Entdeckung eines neuen indo-europäischen Volkes im alten Orient*” (The Discovery of a New Indo-European People in the Ancient East).

It took the scholarly world a long time to give full approval to Hrozný’s discoveries. Not until 1930, after a number of lectures in Cracow, Copenhagen, London and Paris, did he succeed in convincing the last doubters. Hrozný was equally successful on his lecture tour of Soviet universities in 1936 and in the Baltic republics in 1937.

During the second World War Hrozný began work on the deciphering of two more writings which are of primary importance for broadening our knowledge of ancient civilisations—the proto-Indian and the Cretan. Some of his results in the deciphering of proto-Indian inscriptions have been published in the *Archiv Orientální* (Oriental Archives) and of Cretan inscriptions in the book “*Les inscriptions crétoises*”, Prague 1948.

Hrozný’s life work as a great orientalist is brought to a close both symbolically and in fact by his “*Nejstarší dějiny Přední Asie, Indie a Kréty*” (authorised edition, Prague 1949), which has already been translated into English under the title “*Ancient History of Western Asia, India and Crete*” and also into French and German. This is a work of synthesis, giving a comprehensive picture of the ancient civilisations of the East and their mutual relations; it is at one and the same time the result and the summing-up of the

discoveries of a great Czech orientalist, a Doctor h.c. of the Sorbonne, of Oslo University and Sofia University, member of many learned societies at home and abroad, Rector of Charles University and one of the first members of the Czechoslovak Academy of Sciences.

The work of Bedřich Hrozný is continued today by his pupils, in particular by his successor in the Chair at Charles University, Professor *Lubor Matouš* (1908), author of “*Lexikalische Tafelserien der Babylonier und Assyrier*” (Lexical Series of Tablets of the Babylonians and Assyrians) in the field of Assyriological studies and of many articles on Sumerian, Assyrian and Akkadian philology and on the cultural and economic history of Sumer-Babylon. Professor Matouš is a Doctor h.c. of the Sorbonne in Paris, of Oslo University and of Sofia University. Another of Hrozný’s pupils is *Vladimír Souček* (1928) who specialises in research in the field of Hittite studies.

ARABIC AND SEMITIC STUDIES

An older contemporary of Bedřich Hrozný, and no less well-known research worker was *Alois Musil* (1868–1944), a theologian who was best known as an Arabic scholar, an ethnographer, geographer and map-maker who filled in many white patches in the maps of the Near East. At first he devoted himself to Bible studies, graduated from the theological faculty and went on to study at the *Ecole Biblique* in Jerusalem and at Beirut University. His stay in the Near East and the many journeys he undertook in Palestine, Trans-Jordan and northern Arabia in the course of his studies turned his interests as a man and a scholar in another direction. He became fascinated by the contemporary face of those countries and by the life of their people.

It would take up a great deal of room to list his many journeys in various parts of the Near East, beginning in 1896 with a journey to Egypt and Trans-Jordan and ending in 1914–5 with his expedition to Mesopotamia. In spite of all obstacles and financial

difficulties, all dangers and sufferings, Musil returned again and again to the region which so fascinated him, in order to make it better known to the world and to reveal its ancient and its contemporary character. In 1898 he made his first great discovery: the ruins of some ancient palaces, in particular Kusayr Amra, the summer residence of Caliph El-Walid II, dating from the first half of the eighth century A.D., decorated with many murals and inscriptions. This was not his only major discovery, however, and every one of his journeys brought a wealth of cartographic, ethnographic and other material, sketches and photographs, philological notes and even geological and botanical information.

No threat of danger could deter Musil from carrying out his chief work—the preparation of reliable and exact maps of the region known as Arabia Petraea (Stony Arabia), which today is covered by Jordan and the neighbouring regions, central Mesopotamia and northern Arabia. Musil travelled back and forth through these regions, often disguised as a Bedouin, and made careful note of all he saw. He managed to gain the friendship and confidence of the native tribes and his position became much easier when he was accepted as a member and sheikh of the Rwala Bedouin tribe, under the name Musa ar-Rweili. He gradually came to be known throughout the world as the greatest authority of the day on the regions of northern Arabia, and his work was invaluable for all scholars working on Arabic ethnography and geography and other related disciplines.

The most important of Musil's works are his four-volume book "Arabia Petraea" (Vienna 1907–8) which contains a complete description of Trans-Jordan; the two-volume "Kusejr 'Ámra" (Vienna 1907) and six large volumes entitled respectively: "The Northern Heğáz", "Arabia Deserta", "The Middle Euphrates", "Palmyrena", "Northern Neğd", and "The Manners and Customs of the Rwala Bedouins", published 1926–8 by the American Geographical Society in New York. Besides these works Musil was the author of many maps still in use today, many specialised articles in foreign periodicals and a great number of scholarly and more

popular works which brought the Czech reader into close contact with ancient and modern Arabia.

Like Bedřich Hrozný, Alois Musil could not begin his career as an orientalist and university lecturer in Prague; for a short time he lectured in the Theological Faculty in Olomouc; in 1904 he was appointed to the specially established chair of auxiliary Bible studies and Arabic at the University of Vienna. Not until 1920 did he come to the Arts Faculty of Charles University, Prague, where he held the chair of auxiliary oriental studies and modern Arabic right to the end of his fruitful life. Alois Musil was a member of many learned societies at home and abroad (New York, Paris, Vienna, Bonn, Copenhagen, Damascus and elsewhere) and in 1928 the American Geographical Society awarded him the Charles P. Daly Gold Medal for geographic research.

In addition to Musil, his two colleagues Rudolf Růžička and Felix Tauer did a great deal for the study of Arabic in Czechoslovakia. *Rudolf Růžička* (1878–1957) spent most of his life as a scholar fighting for recognition of his theory that the sound “ghain” is of purely Arab origin; the majority of experts still hold the theory that it is of Semitic origin, and the problem is of far-reaching importance for determining the system of sounds in proto-semitic. Růžička’s first published work belongs to this sphere—dealing with the development of “segolates” in Hebrew, i.e. words originally of one syllable which become duosyllables by the addition of the vowel “e”—as does his important study “Konsonantische Dissimilation in den semitischen Sprachen” (Consonant Dissimilation in Semitic Languages), published in Leipzig in 1909, in which the author gives a comprehensive and well-founded exposition of this problem compared with Indo-European parallels.

Růžička’s other sphere of interest was Arabic literary history, to which his most important contribution was the three-volume “Duraid ben aṣ-Ṣimma. Obraz středního Hedžázu na úsvitě islámu” (Duraid ben as-Simma. Central Hejaz at the Dawn of Islam), published in Prague 1925–30; this profound analysis of the life and work of one of the leaders of the Bedouin opposition to the pro-

phet Mohammed gives a vivid picture of the background against which Islam arose. During the fifty years Růžička lectured at Charles University he covered Arabic as well as Semitic Philology, and also Biblical studies which from the outset he endeavoured to free from theological considerations, developing this field as a subject independent of either Christian or Jewish dogma.

Professor *Felix Tauer* of Charles University (1893) specialises in another branch of Arabic studies—the history of the Islamic world. He has published many articles on the history of Islam in periodicals at home and abroad, of which his scholarly description of the manuscript works by Persian historians, preserved in the libraries of Constantinople, is the best known (*Les manuscrits persans historiques des bibliothèques de Stamboul*, Archiv Orientální, Prague 1931–2). An important contribution to our knowledge of the Ottoman Empire and the conquest with which it once seriously threatened Europe is Tauer's "*Histoire de la campagne du sultan Suleyman I^{er} contre Belgrade en 1521. Texte persan publié avec une traduction abrégée*" (History of the Military Expedition of the Sultan Soliman I against Belgrade in 1521. Persian text published with an abbreviated translation) published in Prague in 1924. His greatest work is the "*Histoire des Conquêtes de Tamerlan intitulée Zafarnāma par Niẓāmuddīn Šāmī*" (History of the Conquests of Tamerlane Entitled Zafarnama by Nizamuddin Šanū) published in two parts in 1937 and 1957 respectively.

Felix Tauer brought the world of Islam and its culture within reach of a wide circle of readers both by writing articles and by publishing his scholarly translation of the whole collection of the Arabian Nights, which (like his historical works) bears witness to his profound philological erudition.

Arabic literature, particularly folk poetry, has also been translated by *Karel Petráček* (1926), lecturer at Charles University, who is a pupil of Professor Růžička's and now works in Semitic and Arabic philology; he has already published articles in Archiv Orientální.

A closer acquaintance with the culture of two important Near East countries, Iran and Turkey, has been made possible through the work of Professor *Jan Rypka* (1886). Professor Rypka is well known to the reading public as a translator of Persian and Turkish poetry and as a witty narrator and author of many books and articles on cultural and political life in Iran and Turkey both today and in the past; scholars know him as a sensitive and learned interpreter of the literature of both countries. He began to concentrate on these countries while still a student at the university of Vienna, but it was not until his appointment to a Chair at Charles University in Prague in 1927 that he could devote himself to the work of his choice. Before that he was forced by financial considerations to act as special adviser to the well-known Holzhausen firm of printers in Vienna and later to the Unic in Prague. In 1924, two years after his first stay in Constantinople for study purposes, he published his "Beiträge zur Biographie, Charakteristik und Interpretation des türkischen Dichters Sábit" (A Contribution to the Biography, Assessment and Interpretation of the Turkish Poet Sabit). This was followed in 1926 by a monograph "Báqí als Ghazeldichter" (Baqi as a Writer of Ghazal Poetry); both these studies were the first attempt to analyse the life and work of these two classical Turkish poets, unjustly forgotten, and at the same time gave an aesthetic appreciation of their work.

Other of Rypka's publications deal with Persian literature; the first of many was a study of Nizami's epic "Heft peiker" (Seven Pictures), a critical edition of which Rypka published in collaboration with Hellmut Ritter in 1934; the latest in this field is the first Czech history of Persian and Tajik literature, "Dějiny perské a tádžické literatury", Prague 1956, edited by Rypka and including a long article by him on Persian literature from the time of the Arab invasion to the end of the nineteenth century, and another on Tajik literature.

Rypka has also published many translations from Persian and Turkish literature to which we shall return later, and many articles

and essays, particularly about contemporary Iran; the latter were collected and published in book form in 1947 under the title "Íránský poutník" (Pilgrim in Iran).

Particular mention should be made of Rypka's valuable work on the history of Hungary under the Ottoman Empire when the eastern parts of present-day Czechoslovakia were also occupied, and on the history of Persian diplomacy. On both these subjects he has published valuable documents and has also written on Turco-Hungarian relations, Turco-Slovak relations, Turco-Ukrainian and Turco-Indian relations. The publication of manuscript material on these subjects is being continued by Rypka's pupils, among them *Josef Blaskovics* (1910), Assistant Professor at Charles University.

Rypka's work as a scholar and in the popularisation of his field of research is highly thought of both at home and abroad, as can be seen from the many honours he has been awarded and the many learned societies and institutions which have extended membership to him.

EGYPTOLOGY

The founder and chief representative of a branch of oriental studies previously neglected in this country, Egyptology, is Academician *František Lexa* (1876). He did not come straight to Egyptian studies; at first he studied mathematics, physics, philosophy and especially psychology, but a thorough study of different psychological systems brought him into contact with hieroglyphic material which aroused his interest to such an extent that he never gave up the subject. He continued his studies in Berlin and Strasbourg and in 1919 was appointed the first Assistant Professor in Egyptology at Charles University, becoming the first Professor in 1927.

Lexa's extensive works can be classified in four main groups. He made his début with studies of religious and moral questions in Ancient Egypt, culminating in his three-volume work "La magie dans l'Égypte antique de l'ancien empire jusqu'à l'époque

copte" (Magic in Ancient Egypt from the Old Empire to the Coptic Period), Paris 1925, and another three-volume book, "Obecné mravní nauky staroegyptské – Enseignements moraux généraux des anciens Egyptiens" (General Moral Doctrines of the Ancient Egyptians), Prague 1926–9. These two works are still considered fundamental in this field. Lexa also contributed several shorter works to the study of ancient Egyptian mathematics and particularly astronomy. His most important field of research, however, has been that of Egyptian philology; in addition to Semito-Hamitic comparative philology and the publication of an Old Egyptian grammar, Lexa has published a seven-volume "Grammaire démotique" (Demotic Grammar), Prague 1949–51, the culmination of his life's work. This grammar has no peer in the whole of Egyptology throughout the world, and won for its author a Czechoslovak State Prize (First Class) in 1952.

Most of his work in the fourth category of his research interests was published in Czech; these were studies of the civilisation of Ancient Egypt. In addition to many translations of literary texts Lexa's most important work in this field is his two-volume study of private and public life in Ancient Egypt (Prague 1955–6), which brings together extensive material and gives a comprehensive picture of life in Ancient Egypt.

As the head of the Department of Egyptian Studies at the Charles University in Prague Lexa has trained two brilliant pupils—Jaroslav Černý (1898), Professor of Egyptian Studies at the University of Oxford, a specialist in hieratic Egyptian, and Zbyněk Ždoba (1917), Assistant Professor at Charles University, whose works on Ancient Egyptian astronomy and the Maxims of Ptahotep have aroused great interest in learned circles.

To complete this general picture of the development of the tradition in Middle East research at Charles University we must mention at least briefly the oriental studies carried on in the Theological Faculty. We have already referred to the first developments here, at the end of Chapter I. At the end of the nineteenth century and the beginning of the twentieth there were several outstanding scholars working in the field of theological Bible studies and Semitic studies: *Jaroslav Sedláček* (1860–1925), a specialist in Syrian and co-editor of the work of Dionysos ben Salibi; the Assyrian scholar and expert in Babylonian law, *Václav Hazuka* (1875–1947); *M. Slavomil Daněk* (1885–1946) in the field of Old Testament studies, and many others. An important place must be given to the work of *Vojtěch Šanda* (1873–1953), whose detailed commentaries to the First and Second Book of Kings (Münster 1911–12) and the study “Moses und der Pentateuch” (Münster 1924) are as valuable a contribution to Bible studies as his many editions of Syrian texts are to the study of the philology of the Middle East.

This survey has been limited to those oriental scholars who are grouped round the Charles University of Prague; there are of course others, who will be discussed later on.

INDIAN STUDIES

Linguistic research into the languages of India began to develop along with the sudden intense interest in Indo-European comparative philology aroused by the “discovery” of the classical language of India, Sanskrit. For many years Sanskrit was taken to be the “father” of all Indo-European languages, and not even later, when this theory had been proved false, did interest in this ancient language and its fine literature subside. All that happened was that Indian studies slowly worked free of comparative philology and developed into an independent field of study with all the different branches, from history and archaeology to philology and literary history.

1.4.3.

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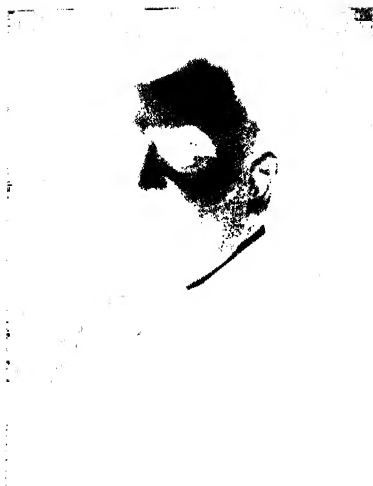
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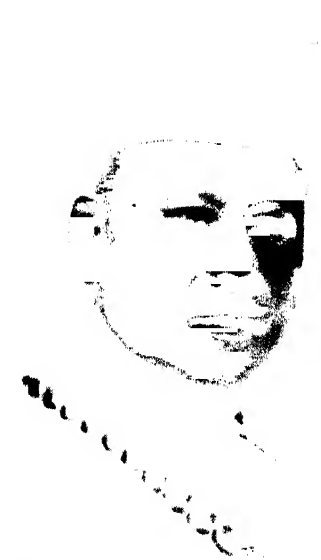
Václav Hollar: John Amos Comenius. Engraving, 1652



Rudolf Dvořák



Josef Zubatý



Vincenc Lesný



Moriz Winternitz



Bedřich Hrozný



František Lexa



Jan Rypka



Alois Musil



Felix Tauer



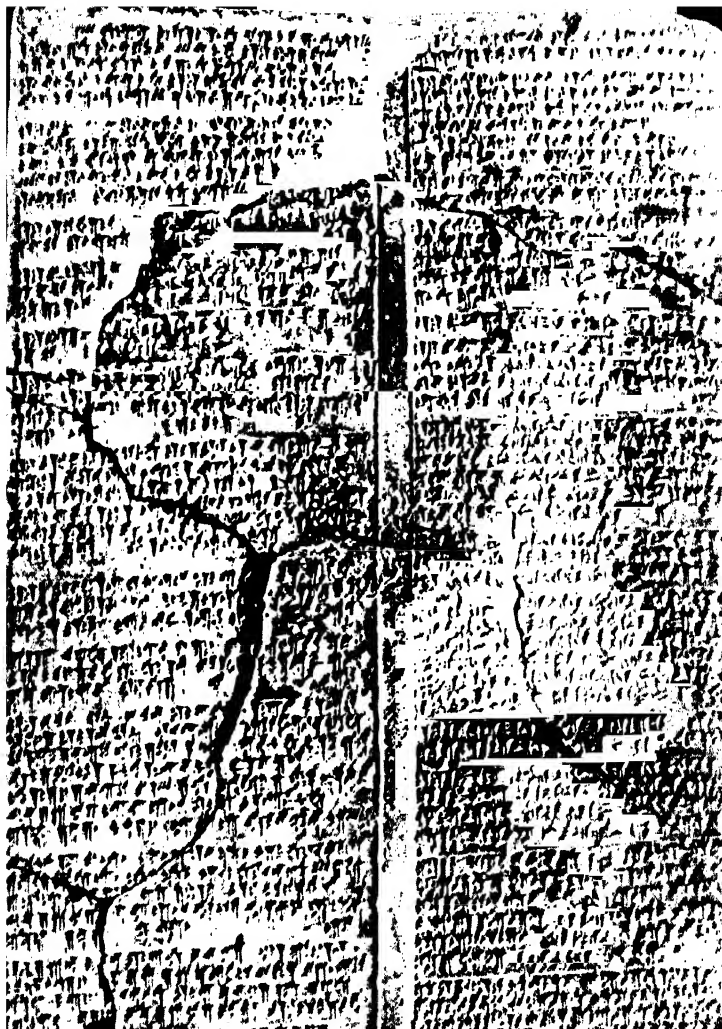
Jaroslav Průšek



Otakar Pertold



Ján Bakoš



Tablets of royal Hittite laws discovered in Boghazköi; Professor Hrozný deciphered and analysed these inscriptions



Bedřich Hrozný (centre) during excavations on Kül-tepe hill in Asia Minor, 1925



Professor Hrozný's camp during excavations on Tel-Erfad hill, Syria, in 1924





Translations from the literature of the Orient form an important part of Czechoslovak publishing programmes



Some works on the art of the East



Journals and monographs published by the Oriental Institute in Prague



In the Lu Hsun Library at the Oriental Institute

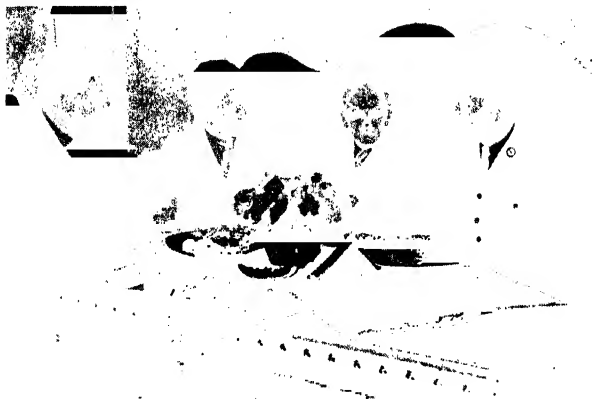


In 1954 a group of Indian dancers gave several performances in Czechoslovakia



Song and dance groups from the Far East, performing in Czechoslovakia: Mongolia (above left), Indonesia (below left), China (above right) and Korea (below right)





Artists from Ceylon visiting the
Ministry of Education and Culture

The Indonesian President Sukharno
with the President of the Czecho-
slovak Academy of Sciences Zdeněk
Nejedlý, Miroslav Opl't and Aca-
demician Jaroslav Průšek during his
visit to the Oriental Institute in 1956
(right to left)



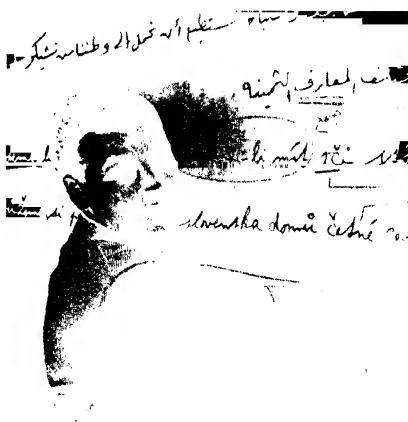
A cultural delegation from Vietnam
visited Czechoslovakia in 1956

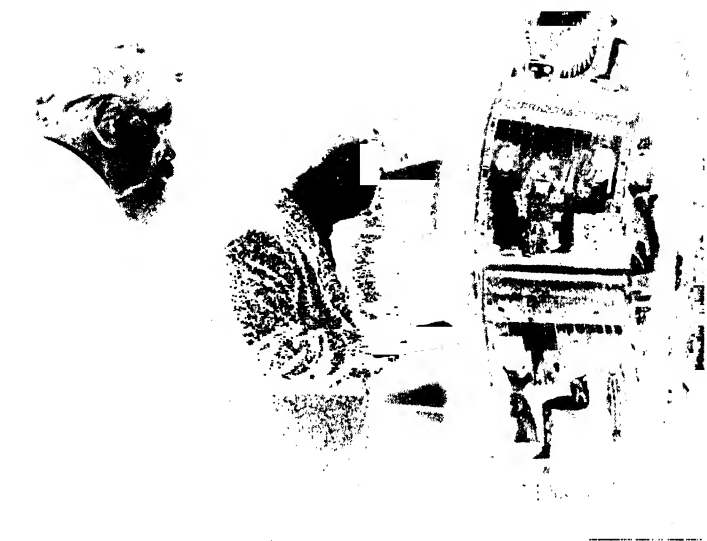


Before entering Czechoslovak universities students from the Far East follow a course in Czech, in Mariánské Lázně

The Náprstek Museum Choir performing at the exhibition "Unknown Tibet"

This Syrian student can already translate an intricate Arabic text into Czech





"Egypt Old and New", exhibition in the Náprstek Museum in 1949

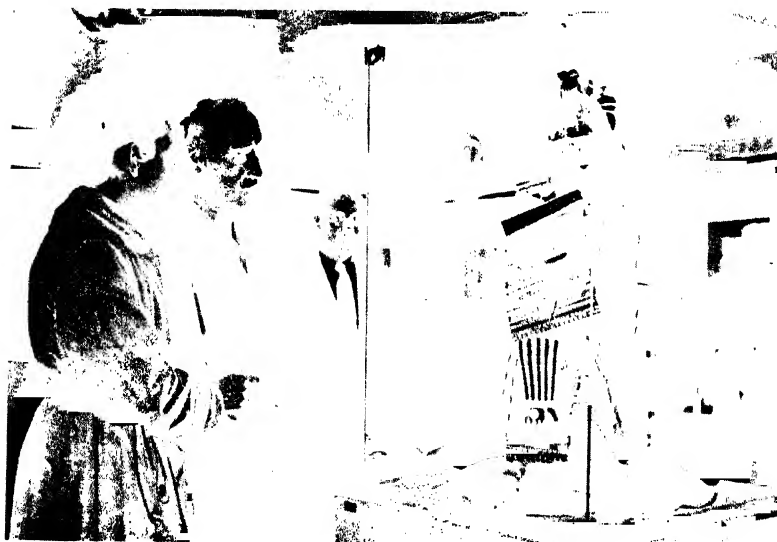
An exhibition of Persian miniatures held in Prague in 1956





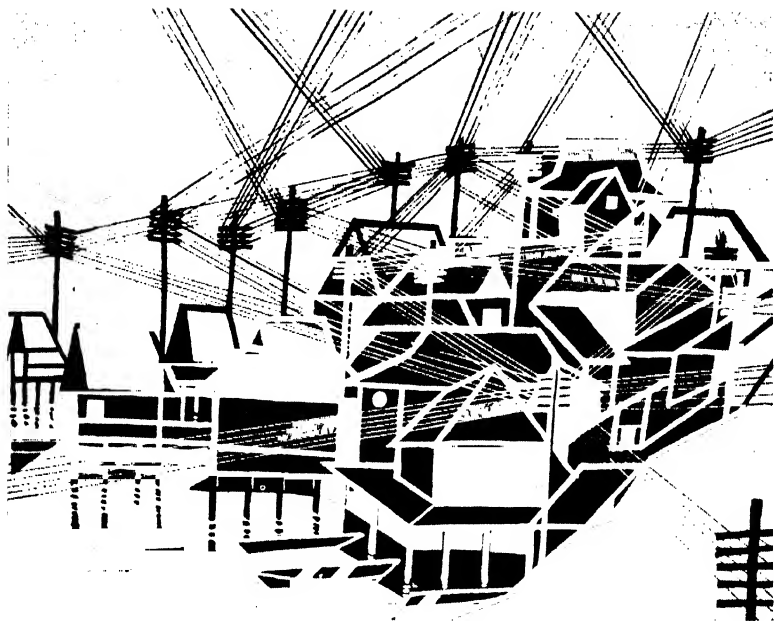
In 1949 Charles University gave an honorary doctorate to the Chinese writer Kuo Mo-jo

An exhibition of Japanese children's drawings, toys and games, held in Prague in 1957





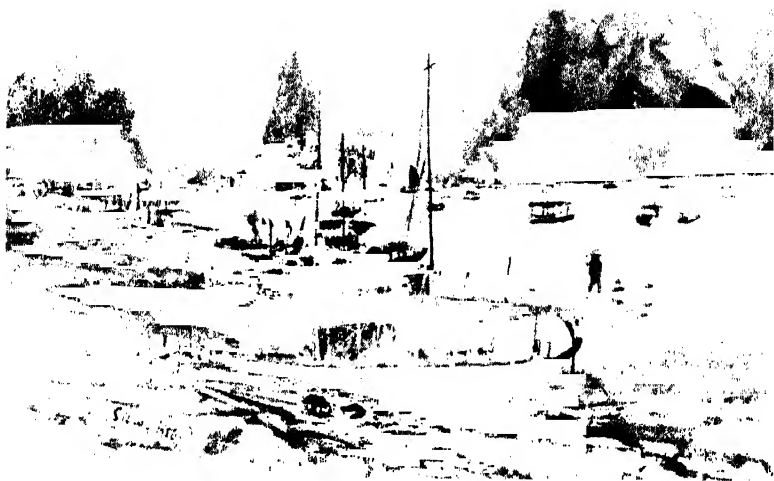
A scene from Karel Zeman's puppet film, "The Treasure of Bird Island"
From Jiří Trnka's film, "The Emperor's Nightingale"



Adolf Hoffmeister: A Village by the Water (Japan)



Zdeněk Seydl: The Valley of Fair Spirit – Yang-tse (China)



Václav Sivko: Sampans in the harbour at Hongay, Democratic Republic of Vietnam



Vincenc F. Vingler: Tortoise "Vulture beak"





Painted glass phials (Iran, 17th-18th century) in the collections of the Museum of Applied Art, Prague

Specimen of the Korean collections in the Náprstek Museum, Prague

Detail of Indian embroidery from Bengal. National Gallery



Death mask of a man of the Liao tribe. Silvered copper (China, 12th century). In the collections of the National Gallery



Head of a bodhisattva. Bronze (Siam, 15th–16th century). In the collections of the National Gallery, Prague



Head of the goddess Kuan-yin. Sandstone (China, 7th century). In a private collection in Prague

Indian studies in Prague underwent the same changes as those elsewhere in Europe. The first scholars in this field, *August Schleicher* (1822–69) and *Alois Vaníček* (1825–87) at the Prague university, were both still far more of comparative philologists than Indian scholars proper. Vaníček's successor *Josef Zubatý* (1855 to 1931), was also best known as a comparative philologist; even so however, we find among his writings many valuable contributions to Sanskrit philology and to the history of Vedic literature and classical Indian epic and dramatic literature. We may mention the article "Der Qualitätswechsel im Auslaut vedischer Wörter" (Qualitative Changes in the Final Syllable in Vedic), published in the *Wiener Zeitschrift für die Kunde des Morgenlandes* 1888–90; and "Der Bau der Trishtubh- und Jagatiziele im Mahābhārata" (The Construction of Trishtubh and Jagati Verses in Mahābhārata), a remarkable contribution to the study of Indian metrics.

The gradual retreat from comparative Indo-European philology to Indology proper is most clearly seen in the work of Schleicher's two successors at the German university in Prague – *Alfred Ludwig* and *Moriz Winternitz*.

Alfred Ludwig (1837–1912) still stands on the boundaries of both disciplines. He wrote comparative philological works such as "Der Infinitiv im Veda mit einer Systematik des litauischen und slawischen Verbs" (The Infinitive in Vedic, with the Verb System of Lithuanian and the Slav Languages), Prague 1871. He is best known, however, for his German translation of the oldest Indian literary text, *Rig-Veda* (Prague 1876–88) and for his studies of classical Indian literature.

This was also the main line followed by *Moriz Winternitz* (1863 to 1937) in his research; he studied the whole of ancient and middle Indian literature and after many years of careful preparation published his three-volume "History of Indian Literature" in Leipzig 1905–22, the first two volumes of which appeared in English in Calcutta in 1927 and 1933 respectively. This great work, which is still supreme today, presents a broad picture of the literature of India from the oldest texts onwards, including the

rich Sanskrit scientific literature; Winternitz also added a short survey of the main trends of modern Indian literature, tracing the unity of cultural development in different parts of India. Before producing this History, Winternitz published many shorter studies of Indian literature, particularly the epic Mahabharata, and later on returned to this field. Some of these articles were published in Calcutta in 1925 in book form, under the title "Some Problems of Indian Literature".

Equally important are the studies in Indian ethnography which marked his début as a scholar; we may mention the following three out of many: "Das altindische Hochzeitsrituell nach dem Āpastambīya Grhyasūtra und einigen anderen verwandten Werken. Mit Vergleichung der Hochzeitsgebräuche bei den übrigen indogermanischen Völkern" (Old Indian Wedding Ritual according to the Apastambiya Grhyasutra and Some Other Related Works, Compared with Wedding Customs among Other Indo-European Peoples) 1892; "Die Witwe im Veda" (The Vedic Widow) 1915; and "Die Frau in den indischen Religionen" (Women in Indian Religions), 1916.

Moriz Winternitz also did much for the publication of old Indian literary texts and took an active part in building up Indian studies in India itself, where he earned a great reputation both for his scholarly work and for his lectures there.

Equally well known among scholars was the Professor of Indian Studies at the Charles University, Academician *Vincenc Lesný* (1882–1953). As a student he devoted himself to classical languages as well as to Indian and Persian studies, and applied the methods and results of classical philology to his later work in comparative philology and other branches of linguistics. His work showed a remarkable breadth of interest—from Sanskrit, Avestan, Old Persian and Mitanni through Prakrit and Pali to Marathi, Bengali and Romany. In this field his best work was the study "Vývojový stupeň nářečí prákrtských v dramatech Bhásových a určení Bhásovy doby" (The Stage of Development of Prakrit Dialects in Bhasa's Plays and the Dating of his Work), Prague 1917; this

work, which determined the dates of one of the foremost Old Indian dramatists, also appeared in German a year later in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*.

Lesný devoted several articles to history and Old Indian literature, particularly Buddhist literature. The results of many years' study of Buddhism are summed up in his book "Buddhismus" published in 1921 and again in a new, enlarged edition in 1948. Here he analyses the old Buddhism of the Pali canon and traces the development of this great religion both on Indian soil and in other lands.

Lesný was also deeply interested in modern India, its languages, culture and contemporary life. He got to know the country in the course of two visits in 1922-3 and in 1927-8, when he lectured at the University of Santiniketan in Bengal and became acquainted with the greatest modern Indian poet Rabindranath Tagore. As a result of these visits and his further studies Lesný wrote three books, of which one, "Indie a Indové. Poutí staletími" (India and the Indians; a Pilgrimage through the Ages, Prague 1931), helped to bring India and her cultural traditions nearer to the people of Czechoslovakia. Lesný also published many translations from Indian literature, especially from the work of Tagore; in 1937 he published a monograph on the Indian poet in Czech which was printed in English two years later in London: "Rabindranath Tagore, His Personality and Work". Unfortunately almost the whole of the English edition was destroyed during the second World War.

Vincenc Lesný was also an active organiser; for many years he was Secretary and then Director of the Oriental Institute in Prague, founding the Indian Society there before the war. He was largely responsible for the founding of the new periodical *Nový Orient* (The New East), served as Dean of the Arts Faculty of Charles University in Prague and of Palacký University in Olomouc, and so on. He devoted much time and energy to the popularisation of Indian studies in articles and lectures and was one of those who bore much of the credit for bringing Czechoslovakia and India closer together in the cultural sphere.

Otakar Pertold (1884), Professor of Comparative Religion at Charles University, has also known India first hand from travels in 1909–10 and again soon after the first World War. He specialises in Southern India and Ceylon and as a student of religion and an ethnographer has given most of his time to a study of the remains of backward tribes in India, and to religious questions, particularly in Ceylon. He has published the results of his work in many articles such as “Cejlonská božstva Gará a Giri” (The Gods Gara and Giri of Ceylon), 1912, “Příspěvky ke studiu lidových náboženství cejlonských” (A Contribution to the Study of Popular Religions in Ceylon), 1925.

Otakar Pertold is also the author of the first Czech text-book of Hindustani for schools and self-taught students (published in 1930, second enlarged edition 1939), as well as several travel books and ethnographical studies, of which the best known are “Perla Indického oceánu. Vzpomínky z dvou cest na Ceylon” (The Pearl of the Indian Ocean. Reminiscences of Two Journeys to Ceylon), 1926, and “Ze zapomenutých koutů Indie” (From Forgotten Corners of India), 1927.

Professor Lesný was succeeded in the Chair of Indian Studies at the University of Prague by his pupil *Oldřich Friš* (1903–55), a fine translator of old Indian and middle Indian poetry and the author of several remarkable studies in Sanskrit and Avesta philology and Indo-European comparative philology. He also published “The Recensions of Amaruśataka” (*Archiv Orientální*, 1951) and a “Sanskrit Reader” (Prague 1954) giving a careful choice of Old Indian texts chosen both for their philological interest and intrinsic value.

At present the Department of Indian Studies in Charles University is served by *Vincenc Pořízka* (1905), the first Czechoslovak specialist in Hindi, who has published several articles on Hindi historical grammar and a contribution to the study of the New Testament and the Bhagavadgita. *Ivo Fišer* (1929) specialises in the middle Indian languages.

Of many oriental languages and branches of oriental studies on which Rudolf Dvořák lectured at Charles University, Chinese was the only one in which for many years he had no successor. While new Chairs and Departments were relatively rapidly established for Near East studies, it was not until 1945 that a Department of Chinese Studies was established with *Jaroslav Průšek* (1906) as the first Assistant Professor in Chinese and Japanese. He is now Professor, Member of the Academy, and Director of the Oriental Institute of the Czechoslovak Academy of Sciences.

By his training and early interests Professor Průšek is a historian; among his contributions to the history of ancient and modern China is "*Čínský lid v boji za svobodu*" (The People of China in the Fight for Freedom), Prague 1949, which has been translated into Slovak, Hungarian and Polish. While engaged in research into the sources of Chinese history, Professor Průšek began to study old popular tales and stories, finding a wealth of almost untouched material which has served him for a number of studies in literary history. He analyses old popular prose texts, corrects mistaken datings of their origin and seeks their models and origins, tracing them in particular to Buddhist sermons, which became the starting point for several different forms of popular writing in China. The most important articles Průšek has written in this field are "The Narrators of Buddhist Scriptures and Religious Tales in the Sung Period" (*Archiv Orientální*, 1938) and "Researches into the Beginnings of the Chinese Popular Novel" (*ibid.* 1938 and 1955).

In one of his latest works, "*Literatura osvobozené Číny a její lidové tradice*" (The Literature of Liberated China and Its Popular Traditions), Prague 1953, Průšek made good use of his extensive and profound knowledge of old popular Chinese prose. The book appeared in a German translation in 1955. It is the first and so far the only European work to discuss the new Chinese literature in such detail; it includes a comprehensive analysis of the development of Chinese poetry, prose and drama from 1942 to 1950 and shows

the source of the successes of the new Chinese literature in the fact that these works carry on the realistic traditions of the old popular literature.

Průšek's other works on Chinese literary history include his studies of the famous novel "Hung-lou-mêng" (Dream of the Red Tower); of the writer Liu O, author of the "Wanderings of an Old Cripple"; of the folk-songs of Honan and, in particular, his collection of articles on Chinese literature and learning published in book form in Prague in 1947. A counterpart to this is "Sestra moje Čína" (China My Sister), Prague 1940, a collection of essays and feuilletons on visits to China, which aroused a lively interest in the Far East and the cultural and political developments there.

Professor Průšek must be given a great deal of credit for his work to popularise China through books, articles, translations and lectures, and his efforts to strengthen the ties binding the two countries and to further cultural interchange. He has been awarded a state prize twice, and has been appointed head of the central oriental institution of the country, the Oriental Institute of the Academy of Sciences.

Today Professor Průšek is aided in his pedagogical work in Charles University by several of his former pupils; foremost among them is *Vlasta Hilská* (1909), Assistant Professor of Japanese and author of a text-book of colloquial Japanese (Prague 1939 and 1954), "Japonské divadlo" (The Japanese Theatre) Prague 1947 and a comprehensive work "Dějiny a kultura japonského lidu" (History and Culture of the Japanese People) Prague 1953, also published in Polish.

Chinese lecturers are Assistant Professor *Augustin Palát* (1924), *Věna Hrdličková* (1924), who works with *Zdeněk Hrdlička* (1919) in the field of old Chinese literature, and *Dana Kalvodová* (1928). In addition to V. Hilská, *Miroslav Novák* (1924) also translates Japanese literature, while Assistant Professor *Alois Pultr* (1906) translates from Korean; he is the author of the first Czech-Korean grammar and the short Czech-Korean dictionary (Prague 1954).

In the course of their research in phonetics Assistant Professor *Milan Romportl* (1921) and *Alena Skaličková* (1922), and particularly Professor *Vladimír Skalička* (1904), make contributions in the field of Chinese and other oriental studies. Professor Skalička holds the Chair of General Philology at Charles University and is the author of many studies and monographs on linguistics.

The Professor of Ancient History at Charles University, *Josef Dobiáš* (1888) has also written on the Middle East and particularly on the Syrian region.

ORIENTAL STUDIES OUTSIDE PRAGUE

Oriental studies in Czechoslovakia are centred round the Charles University in Prague; elsewhere in the universities there are only single chairs or departments in various branches of these studies. In Bratislava University the well-known Syrian and Semitic scholar, Professor *Ján Bakoš* (1890), lectures in Arabic and Semitic philology. In 1930–3 he published in the “*Patrologia Orientalis*” (Paris) a rare work by the thirteenth-century Syrian historian Bar Hebraeus, “*Le candélabre du sanctuaire*” (The Candelabra of the Sanctuary), followed by several articles on Bar Hebraeus in the *Archiv Orientální*. In 1948 he continued his work of publishing this author with “*La psychologie du Grégoire Aboulfaradj dit Bar Hebraeus*” (The Psychology of Gregory Abulfaraj, called Bar Hebraeus), Leyden. In 1956 he published in Prague a two-volume work “*Psychologie d’Ibn Sīnā (Avicenne) d’après son œuvre Aš-Šifā*” (The Psychology of Ibn Sina [Avicenna] in the light of his book Ash-Shifa), containing the carefully edited text and a French translation of this important work.

There are also three scholars working at the University of Brno in the field of oriental studies. *Václav Machek* (1894), Professor of Comparative Philology, lectures in Sanskrit and has written on Sanskrit philology, particularly etymology; *Jan Kabrda* (1906), Assistant Professor of History, works on the editing and interpreting of Turkish documents concerning the history of the Balkan countries; and *Karel Ohnesorg* (1906), Professor of Phonetics,

worked with the Chinese scholar Oldřich Švarný on an important study of Chinese phonetics.

In the theological faculties of the other Czech and Slovak universities, particularly in Olomouc and Bratislava, oriental studies are traditional and are well represented. *Melichar Mlčoch* (1833–1917) lectured in Olomouc; he was the first Czech to undertake Old Testament research and to study Biblical archaeology and Hebrew grammar. *Bartoloměj Kutal* (1883) is the author of "Histoire de l'Ancien Testament" (History of the Old Testament) Olomouc 1923 and the Assyriologist *Antonín Kleveta*, has written "Les notions eschatologiques des Babyloniens" (The Eschatological Ideas of the Babylonians), Olomouc 1941. Outstanding among the Bratislava theological scholars was *Ján Lajčiak* (1875–1918).

UNIVERSITY STUDY

The facilities for studying the various branches of orientalism at the Charles University in Prague are today considerable. The reform of university education which was effected after the second World War divided the former Arts Faculty into a Philological and a Historical and Philosophical Faculty and established a number of new departments; in the Philological Faculty emphasis is placed on the study of the living languages of the East, the history and culture of the oriental peoples. Two subjects are studied: the main subject is normally (although not always) one of the spoken languages of the Orient, while the subsidiary subject is either a related branch of oriental studies, or a European language. After five years in the Department, defence of a thesis, and the final examinations, the most promising students have the chance to carry on with research work either as "aspirants" for three years at the Faculty or in the Academy of Sciences, or to work as assistants in the Departments of the Faculty. This form of material security for young research workers gives the best opportunities for development and reduces to a minimum those unfortunate cases so frequent in the past, when oriental scholars could only devote them-

selves to their real work in their spare time, for many years of their life, and were forced by material circumstances to follow some other employment as their means of earning a living—usually that of teaching.

At Charles University in Prague there are two departments devoted to oriental studies: that of the Philology and History of the Near and Middle East and India, directed by the Assyrian scholar Professor Lubor Matouš; and that of the Philology and History of the Far East, under the Japanese scholar, Assistant Professor Vlasta Hilská.

The first of these departments covers the following living languages: Arabic, Persian, Turkish, Ethiopian, Hebrew, Armenian, Georgian, Uzbek, Hindi, Urdu, Bengali, Tamil, Singhalese, Indonesian and Swahili; other subjects taught are: Egyptology, Assyriology, Hittitology, Bible studies, Judaeology, Iranic studies, Indology, the history of the Near East and the history of the ancient East. The Department of Far East Studies covers Chinese, Japanese, Korean, Mongolian, Tibetan, Burmese, Vietnamese and the history of the Far East. Naturally lectures are not given in all these subjects every year; the syllabus is arranged to suit the needs of the students registered and to meet the demand for specialists in various fields, bearing in mind the placing of students in research or in cultural, political and economic life after graduation.

The syllabus is made up of lectures, classes, seminars and practical courses, and offers students the opportunity of specialised study in the subjects mentioned above and in others which may be introduced. They are encouraged to carry on independent research in a smaller way, and to verify the knowledge they acquire from their teachers, by the Students' Scientific Society; at the regular meetings of the Society and at the Annual Conferences students give talks on their own research into carefully selected problems.

Besides the library of the Oriental Institute and the well-stocked University Library, students have at their disposal the libraries in each Department; they are well provided with literature published up to the year 1938, and the gap left by the war years, when the University was closed by the Nazis, is now being made up, alongside publications of the post-war period.

THE ORIENTAL INSTITUTE

For many years oriental studies were centred in Charles University in Prague, particularly in the Arts Faculty there. During the last ten years, however, a certain shift can be observed, and an important place in research work is now occupied by the Oriental Institute of the Academy of Sciences, in Prague.

The Institute was founded in 1922 but for many years it was not primarily a research institute such as it is today. Economic interests were for long held more important than those of culture and research, preventing the Institute from playing much part in the development of oriental studies except for the publication of research work, the granting of scholarships for travel in the Far East, and the building up of a specialist library. In 1945 this Institute became the basis for a research institute which was to become the centre of research work for orientalists in Czechoslovakia.

The Oriental Institute is part of the Academy of Sciences. It employs 22 research workers carrying on independent study in one or other branch, and is headed by a Director appointed by the Academy (at present this post is held by Professor Jaroslav Průšek) who directs the work of the Institute, aided by a Deputy Director and the Research Council.

The work of the Institute is carried on in four departments, each of which puts its plans before the rest and submits the intermediate and final results of its work for discussion and criticism. These four departments reflect the present state of oriental studies in the Academy, and therefore we will look more closely at them.

The department dealing with the ancient Near East is staffed by five scholars; at the head is *Josef Klíma* (1909), who works in the field of Assyrian-Babylonian law and sources of law important for our knowledge of life and social organisation in the ancient lands of Lesser Asia and Mesopotamia. He has published an important study, "*Untersuchungen zum altbabylonischen Erbrecht*" (Research into the Laws of Inheritance in Ancient Babylon), Prague

1940, and has made a rare document of ancient law, The Code of Hammurapi, 1954, available to the general public in a careful translation with a detailed commentary.

Two further members of this department, *Václav Čiháček* (1900) and *Ladislav Krušina-Černý* (1907) are pupils of Bedřich Hrozný. The former works on Hittite grammar, specialising in syntax, viz. his "Syntaktische Vorschungen auf dem Gebiete der hethitischen Sprache" (Researches into the Syntax of the Hittite Language), *Archiv Orientální*, Prague 1955. The latter studies ancient religions and his most important work published to date is "The Day of Yahweh and Some Relevant Problems" (Prague 1948). *Stanislav Seget* (1921) works on Semitic philology; besides collaborating on the Hebrew and Aramaic Grammar he has written many studies in Hebrew grammar and metrics, the most important of which is his analysis of the Habakuk Scroll, "Zur Habakuk-Rolle aus dem Funde vom Toten Meer" (On the Habakuk Scroll Found in the Dead Sea) *Archiv Orientální*, 1953-5. *Ladislav Zgusta's* (1924) field of research covers the ancient languages and dialects of the Black Sea regions, particularly Scythian, Sarmatian and Lydian. A number of new facts are made known in his book "Die Personennamen griechischer Städte der nördlichen Schwarzmeerküste" (Proper Names of the Greek Towns on the North Coast of the Black Sea), Prague, 1955.

The department dealing with research in the modern Near East countries is led by *Otakar Klíma* (1908), an expert in the philology and literary history of ancient Persia and medieval Persia. His most extensive work so far, "Mazdak. Geschichte einer sozialen Bewegung im sassanidischen Persien" (Mazdak. The History of a Social Movement in Sassanian Persia) was published by the Czechoslovak Academy of Sciences in 1957. Klíma also collaborated in the Hebrew and Aramaic Grammar already mentioned and contributed an article on ancient and medieval Persian literature to the "History of Persian and Tajik Literature" edited by Jan Rypka in 1956.

Klíma's colleagues in this department are *Věra Kubířková* (1918), an excellent translator of Persian poetry whose research work centres on nineteenth-century Persian literature; in 1954 she published a monograph on the poet Qa'ani. *Ivan Hrbek* (1923) devotes himself to a study of Arab sources for Slav history, and has published the results of his work in articles

on the role of the Slavs in the Empire of the Fatimids and on the twelfth century traveller Abu Hamid. *Cyril Horáček* (1896) works on questions concerning the part played by the lands of the Czech crown in the Turkish wars of the sixteenth century. *Karel F. Růžička* (1914) studies the grammar of the Bantu tongues, in particular Swahili.

The Indological department is headed by *Pavel Poucha* (1905) whose interests are spread over India, Central Asia, Tibet and Mongolia. He has made original contributions to the study of Tokharian philology, included in his extensive "*Institutiones linguae Tocharicae*" (*Fundamentals of the Tokharian Language*) published in Prague 1955–6, which summarises the present state of knowledge about this ancient language which is so important for comparative philology. Poucha's studies on the dating of the Mahabharata epic, the development of Vedic stress, and similar problems, fall under the heading of Indian studies, as do his important work on the analysis of the Rig Veda from the point of view of the date of various passages (*Archiv Orientální* 1942 and 1946) and his publication of the Sanskrit astronomical text "*Jyoti-sharatnamālā*" (*Wreath of Jewels of Light*) in 1948, *ibid.* Poucha's latest work concerns Tibet (translations of poetry and a study of Tibetan metrics) and Mongolia. His book "*Die Geheime Geschichte der Mongolen als Geschichtsquelle und Literaturdenkmal*" (*The Secret Chronicle of the Mongols as an Historical Source and a Literary Monument*), published in Prague in 1956, a year after the publication of the first Czech translation of the text, considers this unique thirteenth century text from various points of view.

Vilém Gampert (1902) is a disciple of Professor Moriz Winternitz; his interest lies in the legal-religious literature of ancient India. In 1939 he published an extensive study of conciliation ceremonies in ancient Indian legal texts, "*Die Sühnezeremonien in der altindischen Rechtsliteratur*". *Dušan Zbavítel* (1925), author of the first Czech text-book of Bengali (Prague, 1953) works in the field of Bengali literature, particularly in the analysis of the work of Rabindranath Tagore and folk epics; he has translated a great deal from Bengali. *Kamil Zvelebil* (1927), corresponding member of the Academy of Tamil Culture in Madras, studies Dravidian philology, particularly Tamil syntax, and translates extracts from classical and modern Tamil

literature into Czech. *Erich Herold* (1928) studies the oldest Indian literary texts, the Vedic songs, analysing the way in which they reflect the structure of Vedic society, especially the family. *Miroslav Opl* (1923) also works in this department, although his interests lie geographically outside India, in Indonesia; he studies the language and literature of Indonesia and has published an Indonesian grammar (issued as a supplement to the *Nový Orient* 1955-7). *Adolf Janáček* (1901) devotes himself to a study of philosophical questions in ancient India.

The fourth department of the Oriental Institute is that of Chinese studies; the men and women working here study the languages, culture and history of the different countries of the Far East. Head of the department is *Berta Krebsová* (1909), well known in Czechoslovakia for her translations of modern Chinese literature, especially the writings of Lu Hsun, and abroad for her study of his life and work, "Lu Hsün. Sa vie et son œuvre", Prague 1953.

Jarmila Kalousková (1908) deals with linguistic problems in modern Chinese. *Oldřich Švarný* (1920) devotes himself to Chinese phonetics and has published (in collaboration with Karel Ohnesorg) an original work, "Etudes expérimentales des articulations chinoises", Prague 1955. *Josef Bartůšek* (1912) works on philological problems of Far East languages, particularly Vietnamese. Members of this department are preparing for publication a Manual of Colloquial Chinese which will provide the many enthusiasts in Czechoslovakia with a reliable aid in mastering this language.

Like the Indological department and that for the modern Near East, the Sinological department has a number of "aspirants" who are being guided in their research work to prepare them for independent research.

Today the scholars working in the department of Chinese studies are excellently equipped for their work. A special library was established here in 1952, comprising over 40,000 volumes of classical and modern Chinese literature and specialist works; the largest of its kind in Central Europe, it is named after the famous Chinese writer Lu Hsun.

The main library of the Oriental Institute has approximately the same number of volumes touching on all branches of oriental

studies; it serves not only scholars and research workers, but the wider public as well. It is some indication of the popularity of this library that during the two years 1955-6 13,600 books were borrowed from it. Another useful institution for all orientalists is the documentation department of the Oriental Institute, which keeps track of all books and articles published in the field of oriental studies all over the world. Today the department works over material from more than four hundred periodicals, and also makes abstracts from back numbers of periodicals available.

PERIODICALS PUBLISHED BY THE ORIENTAL INSTITUTE

In addition to the various works published by individual scholars and mentioned under their names, and in addition to the popular works on the subject and the translations of oriental literature, about which we still have to speak, there are two journals at the disposal of Czech oriental scholars. *Archiv Orientální* (Oriental Archives) is a quarterly, while the more popular *Nový Orient* (New Orient) is a monthly.

Archiv Orientální (now edited by Lubor Matouš) is published in the most important languages of the world, and this year celebrates its 29th anniversary. It was founded by Bedřich Hrozný, who remained Editor-in-Chief for many years; he published much of his own work here. Scholars from many countries send their contributions, and in the course of the last ten years the most important occasions have been the numbers devoted to Bedřich Hrozný (XVII-XVIII) on the occasion of his seventieth birthday (1949-50, *Symbolae Hrozný*); and XX (1952, *Diatribae Lexa*), to which Egyptologists from all over the world contributed in honour of Lexa's seventy-fifth birthday. Alongside these special numbers we must also mention the *Charisteria Orientalia* published by the Academy of Sciences in 1956 in honour of the seventieth birthday of the Iranian and Turkish scholar Jan Rypka, which contains nearly forty important contributions by scholars from home and abroad.

The books formerly published by the editorial board of the Archiv Orientální (Monographs and Supplements of the Archiv Orientální) are now published by the Academy of Sciences, which is the main publishing authority for all works of scholarship.

The Nový Orient (New Orient) is a monthly paper for cultural and political questions, of a more popular nature; the present editor is Dušan Zbavítel. It has been appearing since 1945 and carries popular articles on problems of oriental studies, articles on the countries of the Far East and translations from their literature both ancient and modern; it acquaints readers with the cultural and political life of Eastern countries and with their cultural traditions and their present development. A popular feature which is much sought after are the linguistic supplements of this magazine, which print in serial form practical grammars of the languages of the East (Hindi, Korean, Chinese, Indonesian, Arabic, etc.).

SOCIETIES

From its very foundation the Oriental Institute tended to group together not only scholars working in different branches of oriental studies, but also a broad public interested in the countries of the Far East. Varied publications and popular lectures gained a wide circle of people interested in following developments in the cultural and political life of the different countries of Asia and Africa, and in joining the various societies founded in connection with the Institute and destined to play a considerable part in strengthening cultural ties between this country and those of the Orient. As early as 1934 Professor Vincenc Lesný founded the *Indian Society*; the famous Indian poet Rabindranath Tagore, writing to Professor Lesný on December 29th, 1935, expressed his appreciation of the work the Society was doing during those years of growing international tension and the threat of war:

"It has given me great pleasure to get your letter and know about the good work you are doing through the Indo-Czechoslovak Society. For a proper understanding between the people

of Europe and of Asia, we require many more such societies; we must realise, before it is too late, that we share a common civilisation and culture and we have a common responsibility towards all humanity."

In the same year the *Japanese Society* and the *Chinese Society* were both founded, attached to the Oriental Institute.

At the end of the second World War, after the liberation of the Czechoslovak Republic from occupation by the nazis, the work of these societies was taken up again in the form of the *Czechoslovak Oriental Society*.

INTERNATIONAL COLLABORATION

Like many other learned societies the Oriental Institute had its corresponding members abroad; many famous names can be found among them, including the comparative philologists Antoine Meillet and Holger Pedersen, the Assyriologists F. M. T. Böhl, B. Landsberger and F. Thureau-Dangin, the Semitic scholar René Dussaud, the historian Vasil V. Struve, the Hittite scholar Johannes Friedrich, the Egyptologist A. H. Gardiner, the Turkologists Halil Edhem, T. Kowalski, H. Ritter and E. D. Ross, the Chinese and Mongolian scholar Paul Pelliot, the Indian scholars Sylvain Lévi, H. Jacobi, Sten Konow, Ch. R. Lanman, Louis Renou, Caroline A. F. Rhys-Davids, V. S. Sukthankar, F. W. Thomas, J. J. Modi and others.

Czechoslovak orientalists keep up live contact with their colleagues all over the world. Old ties broken by the war were renewed and new ties made after the international meeting of oriental scholars held in Dobříš Manor near Prague, June 20-25th, 1949. Scholars from fourteen European countries took part. Czechoslovak orientalists also take part in international gatherings, conferences and congresses of oriental scholars, including the congress held in Cambridge in 1954, Munich in 1957, the congress of Polish orientalists in Warsaw in 1955, the congress of papyrologists in Vienna in 1955, the gathering of Far-East scholars from both parts of Germany held in Leipzig in 1955, the Warsaw congress

of cuneiform scholars in 1955, the conference of young Chinese scholars held in Paris in 1956 and in Marburg in 1957, the meeting of Assyriologists in Paris in 1956 and in Munich in 1957, the conference on the work of Lu Hsun held in Peking in 1956, and the Turkological conference in Ankara in 1957.

OTHER INSTITUTIONS DEALING WITH ORIENTAL STUDIES

One of the signs of the profound interest taken in oriental affairs and the life and culture of the countries of the East, is the desire to learn the languages of these countries. Those who wish to do so have plenty of opportunity to learn. There are grammars of almost all the main languages of the East, published either in book form or in cyclostyled copies by the *School of Oriental Languages* in Prague. The School also runs evening courses where Czech orientalists teach, assisted by lecturers from China, Korea, India, Arabia, Iran and elsewhere. Classical Arabic and Sanskrit are taught, as well as over twenty living languages of Asia and Africa; the most popular is Chinese, which boasted over two hundred students in 1955. The School gives the many specialists and trade representatives sent on business to the East the opportunity to learn at least the basic grammar of the language of the countries they intend to visit. Secondary school pupils are given the opportunity of preparing themselves here for university study of oriental languages later on.

The study of the history of art and the aesthetic development of the Eastern countries centres round the *Oriental Department of the National Gallery* in Prague. This department was formed in order to bring together the many rare treasures of eastern art scattered all over the country in museums, manor houses, private collections and so on, and to place them within reach of the public and specialists. The Head of the Department, *Lubor Hájek* (1921), in collaboration with W. Forman, published a book on Chinese art ("*Čínské umění*", Prague 1954) which has also appeared in an

English and a German edition; the book introduces the public to the fine treasures of Chinese art preserved in Czechoslovak collections. A similar compendium of the art of other continents, edited by Lubor Hájek, is the two-volume "Umění čtyř světadílů" (Art of Four Continents), including a wealth of illustration and articles by specialists on the various cultures represented.

This concentration of art collections does not, of course, affect the specialised compact collections in the keeping of special institutions like the *Náprstek Museum* in Prague, which houses fine collections of Asian, African and American folklore, or the *Jewish Museum* in Prague, which offers a rare collection of historical material concerning Prague and its once numerous Jewish population.

This has not given a complete and detailed picture of the development of oriental studies in Czechoslovakia and the present state of the subject, nor was that our aim. This chapter has only attempted to assess the results to date and the contribution Czechoslovakia has made to the world-wide development of oriental scholarship. We will leave for a later chapter the contribution of Czechoslovak orientalists to the culture of their own country.

In conclusion we would state four points which give our oriental scholars the right to look ahead with genuine optimism.

1. There is a long tradition of scientific research and of popularising work, and solid foundations for the development of the different disciplines, laid by the older generation of scholars and teachers.
2. There are many branches, and abundant opportunity, for the study of oriental languages and cultures.
3. The public displays a lively interest, already become a tradition, in the life and culture of the Eastern peoples.
4. There is effective and growing support for oriental studies, among the people and from official quarters.

III. ORIENTAL CULTURE IN CZECHOSLOVAKIA

LITERARY TRANSLATIONS AND PARAPHRASES

It is a point in favour of a national culture if it is not confined exclusively to the limits of its own cultural tradition, but is able to accept and transform the finest influences from foreign cultures in a creative manner.

In literature, of which we are going to speak first, the role of mediator between native and foreign writing is played primarily by translations. The number of translations from foreign languages, and the quality of such translations, is one of the indices of the level of interest among the reading public, and to a certain degree an index of the cultural maturity of the nation.

The wealth of translations of literary texts into Czech and Slovak is best borne out by the number of renderings from the more distant tongues, particularly from the oriental languages which we are here concerned with. In listing these translations we shall of course only deal with the more important, and with those of the last decade in particular.

We must here draw attention to a tendency which has been in evidence in this country since the last century, and which has now become an essential demand—that is, for literary texts to be translated directly from the original, without the mediation of another more easily accessible language. Translating from a translation is naturally conducive to errors and often robs the text of its original qualities.

Both translators and critics in Czechoslovakia today devote a great deal of attention to the problems peculiar to the translator's art, in a conscious effort to raise the literary standard of translations. Translators of literature have their own organisation (*Translators'*

Circle) attached to the Union of Czechoslovak Writers; the work of the Circle is run in regional sections, and at the present time the Oriental Section is led by the Japanese scholar, Vlasta Hilská.

The earliest translations made direct from oriental languages were of course translations from the Bible (undertaken primarily for religious purposes) and from ancient Indian literature, which was well known and studied in Europe.

INDIAN LITERATURE

The list of the many translations of old Indian literature into Czech begins with the year 1851, when the comparative philologist August Schleicher together with F. Šohaj published their version of the well-known story of King Nala and Princess Damayanti from the Mahabharata. Seventy years later Professor Vincenc Lesný again translated this episode, this time into prose. Schleicher's translation was not of course the first opportunity the Czech reader had of getting to know Sanskrit literature; there existed earlier translations which had been made through the medium of a third language.

Following Schleicher's work we find an increasing stream of translations from the Sanskrit, published in various periodicals as well as in book form; they include poems, fairy-tales, stories and plays. We may find here Friš's translation of a selection of ancient Vedic hymns, Janíček's selections from the philosophical Upanishads, five different versions of the immortal Hindu Bible, the Bhagavadgita, translations of episodes from the great epics, and a remarkable attempt by Friš to present the whole of the Ramayana in a shortened metrical version, preserving the main plot but omitting the repetitions, the static passages and some episodes. The famous poet Kalidasa is well catered for in Czech translations; his play "Sakuntala" was translated from the original in 1873 by Čeněk Vyhnis, and again in 1944 by the poet František Hrubín. His play "Malavika and Agnimitra" was translated into Czech in 1893 by Josef Zubatý, comparative philologist and Indian

scholar, working with Jaromír Borecký. Kalidasa's finest poem "Meghaduta" (The Cloud-Messenger) was translated twice, first by Zubatý and Borecký and then by Oldřich Friš; the lyrical "Ritusamhara" (Six Seasons) was also translated twice, by Pavel Poucha and by Oldřich Friš. The latter writer has also contributed Czech translations of various classical Sanskrit and Prakrit lyrics to different anthologies and published a bibliophile edition of Bilhana's "Chaurisuratapanchashika" (Fifty Verses about Secret Love), for which the poet František Hrubín rewrote Friš's translation in verse. The first Czech translation from the Pali was Lesný's version of the collection of Buddhist philosophical maxims "Dhammapada".

Old Indian prose, especially the ever-popular tales and legends, has been no less favoured by Czech translators. In addition to the many translations (by Emanuel Kovář, Otakar Pertold, Vincenc Lesný and Oldřich Friš) there are many paraphrases; these usually take an Indian theme and present it in a new form, particularly for child readers. Famous Czech writers like Ivan Olbracht ("Wise Bidpay and his Animals") and Anna Marie Tilschová ("Tales of Old India" and "The Golden Stork") have written in this way.

Czech literature is surprisingly rich in verse, prose, and even drama, in the form of paraphrases on Indian themes, from the pens of the greatest figures in Czech writing at the end of the nineteenth and the first half of the twentieth century. The poet, critic and journalist Jan Neruda, whose name was adopted by the famous Chilean poet Pablo Neruda, worked on several Indian themes, while his younger contemporary Svatopluk Čech took one of the chief characters of the epic Ramayana for his satirical poem "Hanuman". Indian themes are seen to an even greater extent in the work of Jaroslav Vrchlický and Julius Zeyer. In the work of Vrchlický, one of the founders of modern Czech verse, we find many variations on Indian themes, especially from Buddhist literature. Zeyer wrote many poems and stories inspired by Indian models. The work of Otokar Březina, the leading Czech mystic poet, is so profoundly penetrated with Indian philosophical

concepts, particularly from the Upanishads, that it has led to long discussions of many years' standing; the question of the degree to which Březina was influenced by Indian literature is one which Czech Indologists have also helped to clarify.

The most often translated and most popular writer, however, has been the famous modern Indian poet Rabindranath Tagore. The first versions of his poems, which date from 1914 onwards, were based on the English editions, while the later versions (the work of Vincenc Lesný and his pupil Dušan Zbavitel) were direct translations from the Bengali originals. Over twenty of Tagore's books have appeared in Czech, the most popular being the famous "Gitanjali", which has already been issued in seven editions. An extensive four-volume selection of Tagore's works is now being published, including poems, plays and prose works as well as articles and letters.

Besides the works of Tagore, seven other translations from the Bengali have appeared since 1950 alone; they are mostly the work of Dušan Zbavitel and include Manik Bannerjee's novel "Boatman on the Padma River" and a selection of East Bengal folk ballads. Hindi literature is not yet so well represented; there is Premchand's novel "The Sacrifice", translated by Odolen Smékal, and selections from classical Tamil lyrics and the "Merry Tales of Master Paramarta", both the work of Kamil Zvelebil.

The works of modern Indian authors who write in English are also being translated, among them Mulk Raj Anand and Bhabani Bhattacharya.

In the choice of Indian literary texts for translation we can trace an evident change in the attitude towards Oriental literature altogether, a change which is most marked in the case of India. The older translations and paraphrases, particularly from the twenties and thirties of this century, include many books of mystic character; on the other hand, the themes chosen and the way they are treated, tend to show India as an exotic country of treasures, maharajahs and magic. Naturally enough, this type of literature gave readers a distorted view of the country and its life and litera-

ture. This is now being put right by the publication of selections from the finest classical works both ancient and modern, which open the way to further knowledge of India's cultural treasures.

In recent years translations from Chinese literature have been competing very successfully with those from Indian literature.

THE LITERATURE OF THE FAR EAST

In this field, as in the field of Chinese scholarship, first place must be given to Professor Jaroslav Průšek. Before him there were very few direct translations from the Chinese indeed. In collaboration with Vincenc Lesný, Průšek published a new translation of Confucius's "Lnu-yü" (Confucian Analects) and also brought before the reading public a number of Chinese literary works both classical and modern. Notable among these is the collection of folk tales, "Strange Stories from Chinese Markets and Bazaars"; Pu Sung-ling's short novels written in an incredibly terse style, "Tales of the Six Ways of Fate"; the first Chinese autobiography, "Six Stories of Fleeting Life", by Shen Fu; Master Sun's work "On the Art of War"; Liu O's novel, "The Wanderings of an Old Cripple"; these are from classical works, while of Průšek's modern translations we should mention Lu Hsun's "The Tumult", Mao Tun's "Before Dawn" and Tien Chien's "Song of the Chariot". This last translation, like many other translations of classical and modern Chinese poetry, is the outcome of Průšek's collaboration with the poet and literary critic Bohumil Mathesius, whose first poetic paraphrases of Chinese themes "Songs of Old China" and "New Songs of Old China" aroused lively interest in the reading public and made a great contribution to Czech poetry both in theme and form.

In 1951 Berta Krebsová began the publication of the selected works of Lu Hsun; so far translations of all his literary prose works have appeared in this edition. She also translated Kuo Mo-jo's historical tales "The Return of the Old Master" and Chou Li-po's novel "The Hurricane", which ran into 60,000 copies.

Of the remaining contemporary Chinese writers the work of Chao Shu-li, Wang Hsi-chien, Lao She, Hsü Kuangyao, Tsao Ming, Chen Teng-khe, Ting Ling and others have been translated. Outstanding among the translations of poetry is the "Jade Flute", a collection of quatrains dating from the T'ang dynasty (7th–9th century), translated by Augustin Palát and the poet František Hrubín. New folk-tales are also being translated.

There are also many translations of political writings, the work of various leading personalities in the political life of the Chinese People's Republic. Several volumes of the Selected Works of Mao Tse-tung have already appeared, and various books by Liu Shao-chi, Chen Po-ta and others.

The works of Czech poets and prose writers, especially those of today, show a growing knowledge of Chinese life and culture, the life of a great country and her people. Here the personal experiences of Czechoslovak writers play an important role; many of them have had the opportunity of visiting China and have recorded their impressions in verse and prose (Marie Majerová in "Singing China" and Marie Pujmannová in "A Chinese Smile"), books for children (Jarmila Glazarová's "Spring in China") and books of essays, of which perhaps the best are two by Adolf Hoffmeister "Sketches from China" and "Kuo-khua: a traveller's notes on Chinese painting".

Vlasta Hilská has most of the credit for making the literature of Japan known to the Czech reader. In addition to her translations of classical and folk literature she has introduced modern Japanese writers both in the anthology "The Lovers of Yedo" and in individual novels and collections of short stories. The most important are the works of Futabatei Shimei, Sunao Tokunaga and Kobayashi, and the slender volume "Ten Dreams" by Soseki Natsume. Outstanding among the translations of Japanese poetry are the classical "Verses Written on Water" translated by Vlasta Hilská and put into verse by Bohumil Mathesius.

Modern Korean literature is represented by Alois Pultr's translations of Kim Namchon's novel "The Stream" and two collections

of verse by the talented Cho Kitchon, "Street in Flames" and "Pektusan".

Until recently Mongolian literature was unknown in this country, while the literature of Tibet was known only in the popular book by Lama Yongden and A. David-Neel, "Mipam", before the second World War. These countries are now represented by the "Secret History of the Mongols" and the Tibetan collection of verses "Lu Dub. The Tree of Wisdom"; in the latter Pavel Poucha was aided by the poet Pavel Eisner. Both these countries, and especially Mongolia, have tempted Czech writers to use either their own experience (J. Aul) or their knowledge gained through literature (M. Fábbera, "Seven Mongolian Steeds") for novels.

The literature of the Eastern countries of the Soviet Union is liberally represented in translations, particularly books from Georgia, Armenia and Tajikistan; whereas previously such translations were made on the basis of Russian translations, they are now based directly on the original text.

In the case of Indonesia, the translations are mainly from folk literature. Miroslav Opl't's translation of the "Pantoums about Love" perpetuates the traditional popularity of this verse form among Czech poets. Jaroslav Vrchlický, Jaroslav Seifert and others have all used it.

THE LITERATURE OF THE NEAR EAST AND AFRICA

Czech poetry has been considerably influenced by verse forms from Persian poetry, especially by the *ghazal*, which was first introduced to Czech readers in 1881 by Jaroslav Vrchlický in the collection "The Diwan" by Hafiz, which he translated with the help of the Islamic scholar J. B. Košut. The most important translations of Persian poetry into Czech, however, are those of Professor Jan Rypka, for which he always chose the best poets as interpreters. Vítězslav Nezval was his collaborator in the "Story of a Chaste Young Man" by Nizami; Vladimír Holan, Jaroslav Seifert and Svatopluk Kadlec for the Seven Princesses; and

Pavel Eisner for "Praise", a collection of the same poet's lyrics. On the Persian legends and parables "By the Ways of Allah" he worked with the Iranian scholar Věra Kubičková who also translated the verses of the Hamadan poet Baba Tahir and Sa'di's "Rose Garden". Borecký's version of the epic "Shah-Nameh" by Firdousi was translated direct from the original, as were the famous quatrains of Omar Khayyám, the work of J. Borecký and J. Štýbr. There are also, of course, a number of translations and paraphrases of Persian literature which have been made on the basis of existing translations in a third language.

The best known Turkish writer is Nazim Hikmet, a favourite with Czech readers today; a number of his plays and poems have been translated. His lyrical play "The Legend of Love" has been performed in several theatres in different parts of the country and a Czech-Bulgarian film of the play has been made. Interest was also roused by J. Blaskovics's translation of a selection of stories by Sabahaddin Ali, entitled "Anatolian Stories". Nasredin Hodja is an old favourite, and a new collection of his anecdotes has recently been published by P. Saman.

Of all the translations from the Arabic first place must go to the eight-volume translation of "Arabian Nights" from the Calcutta edition; it was translated by Felix Tauer, and the last volume appeared in 1955. It is a proof of their popularity, if any were needed, that besides the complete edition of the tales two editions of selected tales translated by Tauer were also sold out, although the second (entitled "Thus Said Sheherazade") ran into almost 60,000 copies. There have been many paraphrases and literary works based on the "Arabian Nights", among them one by the poet František Hrubín.

Two volumes of selected Arab folk poetry have appeared, "The Three Bells" and "By the Well of Zemzem", translated from the original by Karel Petráček and Věra Kubičková. These two younger scholars also prepared an edition of selections from the writings of Avicenna which was published in 1954 as part of the world-wide celebrations in honour of this remarkable mediaeval

Islamic scholar and philosopher; J. Štěpková also published a translation of Avicenna's "Book of Theorems" in the same year.

In addition to shorter works of modern Arab literature published in periodicals, the novel "Earth" by the contemporary Egyptian writer Abdarraḥman Ash-Sharkavi was translated by Ivan Hrbek, who also published Ibn-Tufail's novel from the Arabic, "The Living Son of the Watchful One".

A great deal of work has been done in the field of translating the literary monuments of the ancient civilisations of the Near East. In addition to the Babylonian epic "Gilgamesh", which has recently appeared in a new edition, the public has been given a translation by L. Matouš of the Old Assyrian Fragment "Lament on the Fall of the City of Ur", Solomon's immortal "Song of Songs" in several translations, of which the last is the joint work of the Hebrew scholar Stanislav Segert and the poet Jaroslav Seifert, a number of Hebrew texts both secular and biblical, and the admirable collection of ancient Egyptian documents published by František Lexa under the titles "Religious Literature in Ancient Egypt" (two volumes) and "Ancient Egyptian Literature".

With the exception of Egypt, the literature of the African continent is but sporadically represented in Czech translations. Apart from books of travel, about which we shall speak later, there are several writers who have placed their works in an African environment. We may mention "Ahmed is Hungry", one of J. R. Vávra's books, set in the Berber region of North Africa in the period after the first World War, and the novels by L. M. Pařízek, an explorer, acquainting young people in particular with the beauty and the hard life of darkest Africa.

Although the harvest of translations from oriental literatures is a rich one—there have been more in the years since 1945 than in the whole hundred years before that—there is still a great deal of work before our oriental scholars. They have not only to interpret the cultural tradition of each of the oriental peoples, but must continually keep the reading public in touch with the developments of contemporary literature and keep up with the tempes-

tuous rate of development in the literatures of the liberated countries of Asia and Africa, and those which are achieving freedom.

EDITIONS

Even in the years before the first World War there was an attempt to meet the public's interest in the East by arranging special editions to include all translations from oriental languages. In Kladno J. Šnajdr began publishing the "Knihy východní" (Eastern Books) series; over ten books by Rabindranath Tagore appeared in this edition, as well as several translations of the ancient literature of the East and original studies by oriental scholars. In Prague R. Škeřík, of the Symposion publishing firm, started the "Duše východu" (Spirit of the East) series, devoted to oriental classics and also folk literature of the countries of the East. The tradition of these editions is maintained today by the bibliophile editions of the "Malá knižnice Orientu" (Little Library of the Orient) published by the Nový Orient in the Academy of Sciences. Translations from the literature of the oriental peoples in book form are mainly published by the State Publishing House for Literature, where they form part of a regular series of world classics in prose and verse.

TRAVEL BOOKS

In the opening chapter we mentioned briefly the old traditions of books by travellers in the East, and in the second chapter we referred to the continuation of this tradition by our orientalists. We must now say a few words about the books in which travellers and visitors to the East from Czechoslovakia recorded their impressions, experiences and adventures in works which often give a remarkably realistic description of the country and the life of the people they visited, and achieve a high literary standard.

Before the first World War the writings of the explorer E. S. Vráz, dealing with the Far East, were very popular; they included "China from Peking to Vladivostok" and "Siam, the Land of the White

Elephant". There was also A. Svojsík, who wrote "Japan and her People". More recently the books of J. Baum, who died in a German concentration camp during the second World War, aroused great interest. The present-day books of impressions of the Chinese People's Republic are of course of a different type, depicting the enormous changes going on in this great land which is being transformed into a great socialist power. India and the adjacent countries are also well represented in travel literature.

Most numerous are the books on the Near East and Africa. Of the first we may mention (besides the work of the scholar Alois Musil) V. Zelenka's books dealing with different lands of the world of Islam; among the second the most important are the works of the explorer and naturalist Emil Holub, "Seven Years in South Africa 1872-1879" and "My Second Journey Across South Africa 1883-1887"; J. R. Vávra's "African Journeys"; J. Baum's "Through the Steppe-lands and Jungle"; and others.

The culmination of Czechoslovak travel literature written after the second World War is the book by Jiří Hanzelka and Miroslav Zikmund, "Africa, the Dream and the Reality". The three volumes are copiously illustrated with black-and-white and coloured photographs taken by the authors on the journey they made across Africa from Casablanca to Alexandria and from there right down to the Cape, in a Czechoslovak Tatra car, in 1947-8. The book has already been translated into English, Russian, German, Hungarian and Slovak. It presents a lively and fascinating description of the natural beauty of the scenery and of life in native villages and that in the colonial metropolises, written with an awareness of the historical and political background of this continent, and of the signs of a new life awakening there.

MUSIC

The structure of the various musical systems of the East, as is well known, differs fundamentally from that of the European musical system, making it difficult for the western listener to understand and enjoy oriental music. Naturally, therefore, the musical compositions of Asia and Africa have remained something of a curiosity which draws a large audience for an occasional performance but rarely influences the work of European composers. Musical "orientalism", employing eastern themes adapted to the European tonalities and musical conception, is rarely found in Czechoslovak composers as it is in Rimsky-Korsakov, for example.

The music of the East finds a more acceptable outlet among concert performers. Visits by Czechoslovak musicians to eastern countries, where they got to know the music of the country from first hand, have been fruitful; such players then introduce eastern music into their repertoire at home. The cellist Václav Černý, the pianist Jan Erml and the singer Václav Halíř, together with their colleagues of the Janáček Academy of Music in Brno, lecture to students on classical and modern Chinese music and give concerts. In Prague a special group of chamber music players has been formed by Václav Kubica which plays only classical Chinese music.

ART

The situation is quite different in the arts, especially in painting and the graphic disciplines. In the past painters from this country who went to the Orient tried to reproduce the beauties of nature or of architecture there, or studied the native types and their way of life. František Dvořák, who painted the well-known portraits of Vivekananda and Ramakrishna, and T. F. Šimon, Otakar Nejedlý and Jaroslav Hněvkovský all brought back many remarkable pictures from their travels in India and Ceylon. Zdeňka Burghauserová was inspired by the performance of the Indian

dance ensemble of Uday Shankar before the second World War to create a cycle of paintings and engravings.

In recent years the work of Václav Sivko, who visited Vietnam, and of several others, who went to China and Indonesia, has been well received.

A frequent opportunity for the expression of eastern themes is given to illustrators in the publication of translations from oriental languages. The most active in this field are J. Fiala, who illustrated the "Arabian Nights" and the works of Nizami and other authors, L. Jiřincová, M. Troup, H. Melicharová, P. Šimon, etc.

FILMS

Finally we must say a word in this connection about films, and particularly about Czechoslovak puppet films, which have achieved many great successes in international competitions during the last ten years. The creators of these films often turn to eastern themes for their subjects, for they are admirably suited to film treatment. Two of these films deserve special mention: Karel Zeman's "Treasure of Bird Island" (the book of which has appeared in English) and Jiří Trnka's "Emperor's Nightingale". Recently Czechoslovak film workers have been working in direct collaboration with their colleagues from the Chinese People's Republic, but of this we shall speak later.

CULTURAL CONTACTS BETWEEN CZECHOSLOVAKIA AND THE EAST

In the not too distant past we heard much emphasis on the differences between West and East, their different historical and cultural traditions. Kipling's well-known phrase "East is East and West is West and never the twain shall meet" was considered as a matter of fact, a fact which not even the most sincere efforts at mutual understanding could change.

After the second World War a remarkable change took place;

the earlier reserve has been replaced by a profound desire for real understanding, certainly influenced to a great degree by the rapidly growing importance of some countries in Asia and Africa which have won their independence and are becoming technically and economically significant. Today these countries are reviving their old cultural traditions and building on this foundation a new learning and a new art; they are becoming more and more important factors in the cultural life of the world. Leading artists from the various eastern countries, and whole groups of them, travel to Europe and America to bring their traditional art before a new public and to make contact with their colleagues in western countries. Twenty years ago books, and to a limited extent exhibitions, were the only means of getting to know the culture of the East; today there are numerous performances by dance and song groups, orchestras, theatrical companies; there are films, gramophone records, lectures and conferences; there are exchanges of visits between cultural workers of different countries. To give some idea of the importance of these events let us recall the tour made by the Peking Opera through Europe and South America in 1954, during which they performed in the Prague National Theatre, and the great and unusual interest shown by the French and British press; or the visits of several Indian and Indonesian dance ensembles to Europe and America; for many this was the first time they had ever seen the age-old and highly developed dance tradition of the East.

In Czechoslovakia – and probably in most of the countries of Europe – these cultural events differ in two very fundamental ways from similar events before the second World War: there are far more of them, and they are far more frequented. They are not something entirely new. In the thirties, for example, the Indian dancer Uday Shankar performed in Prague with his group; but these and similar performances were usually confined to the capital, and even there they attracted attention only among certain circles. The concerts, dance performances and art exhibitions which are arranged today, often on the basis of mutual cultural agree-

ments and plans for cultural co-operation between Czechoslovakia and the countries of the East, enrich the cultural life of a number of towns and are visited by the wide public in great numbers. To name but a few, there was the performance by the Indian dance group in 1954, the dancers from Bali in 1955, and a large exhibition of classical and modern Indian art seen by large numbers of Czech and Slovak visitors in 1955-6.

An important role in acquainting the Czechoslovak public with the culture of the Orient is played by the most modern inventions—radio, film and television. The Czechoslovak radio has established direct contact with some broadcasting stations in Asia for the direct exchange of programmes (New Delhi, Djakarta, Peking and others) and includes oriental music, poetry, etc. in its broadcasts; leading figures in oriental cultural life are invited to the television studios when visiting Czechoslovakia, while performances by song and dance ensembles are televised in the theatre. Chinese, Indian and Japanese films are today an indispensable part of the programmes in our cinemas in all parts of the country. Then we must remember the active co-operation between Chinese and Czechoslovak film workers, producing among others the films made by Director V. Sís, Cameraman J. Vaniš and a group of Chinese film workers in Tibet, and among them the first film ever to be made in the Tibetan language.

The number of cultural events in Czechoslovakia bringing East and West closer together is growing year by year, gaining ever more admirers for Eastern culture and ever more sincere friends for the peoples of the East.

CONCLUSION

At the present time Czechoslovakia is taking part in the UNESCO project on the mutual appreciation of the cultural values of the East and the West. In the next few years attention is to be directed mainly to extending knowledge of the Orient among the people of the West, which for the oriental scholars and cultural workers

of Czechoslovakia means in fact continuing their tradition and their work to date. The results of their work we have attempted to sum up in this publication; it will remain to intensify it to the utmost.

In order to plan and carry out this project in detail in Czechoslovakia a committee has been set up, including the leading figures of art, linguistic and pedagogical circles. Chairman of the committee is the Iranian and Turkish scholar Professor Jan Rypka, with Professor Jaroslav Průšek as his deputy.

The UNESCO project in Czechoslovakia is being carried out according to plans worked out by the committee covering all aspects of the practical execution; schools of all grades are included. Pupils will be given a more thorough introduction than hitherto to the history and cultural tradition of the East. Popular lectures and discussions will be arranged all over the country devoted to separate regions of Asia and Africa. Language courses in oriental languages will be extended to satisfy the demands of all interested. Archives of Oriental Music and a special Museum of Oriental Civilisations are being established in Prague. Friendly contacts between artists and scholars in Czechoslovakia and their fellows in the East will be strengthened.

This plan, and the work done so far, are a clear indication of the growing contacts and ties between Czechoslovakia and the East in the field of culture, scholarship and education. It is the sincere desire of the Czechoslovak Government that these ties—like diplomatic and economic relations—should continue to flourish; cultural relations will become an effective instrument of mutual understanding and will bring closer together lands which are far apart in space but not in spirit.

APPENDIX

THE MAIN ORIENTAL INSTITUTIONS IN CZECHOSLOVAKIA

- Oriental Institute of the Czechoslovak Academy of Sciences,
Praha 1-Malá Strana, Lázeňská 4;
- Department of the History and Philology of the Near and Middle
East and India, Philological Faculty of Charles University,
Praha 1-Josefov, nám. Krasnoarmějců 2;
- Department of the History and Philology of the Far East, Philo-
logical Faculty of Charles University, Praha 1-Josefov, nám.
Krasnoarmějců 2;
- School of Oriental Languages (attached to the State Language
School) Praha 2-Nové Město, Národní 20;
- Oriental Department of the National Gallery, Praha 1-Hradčany,
Šternberský palác;
- Editorial Board of the Archiv Orientální, Oriental Institute, Pra-
ha 1-Malá Strana, Lázeňská 4;
- Editorial Board of the Nový Orient, Oriental Institute, Praha 1-
Malá Strana, Lázeňská 4;
- Náprstek Museum, Praha 1-Staré Město, Betlemské náměstí 1;
- Jewish Museum, Praha 1-Josefov, Jáchymova 3.

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